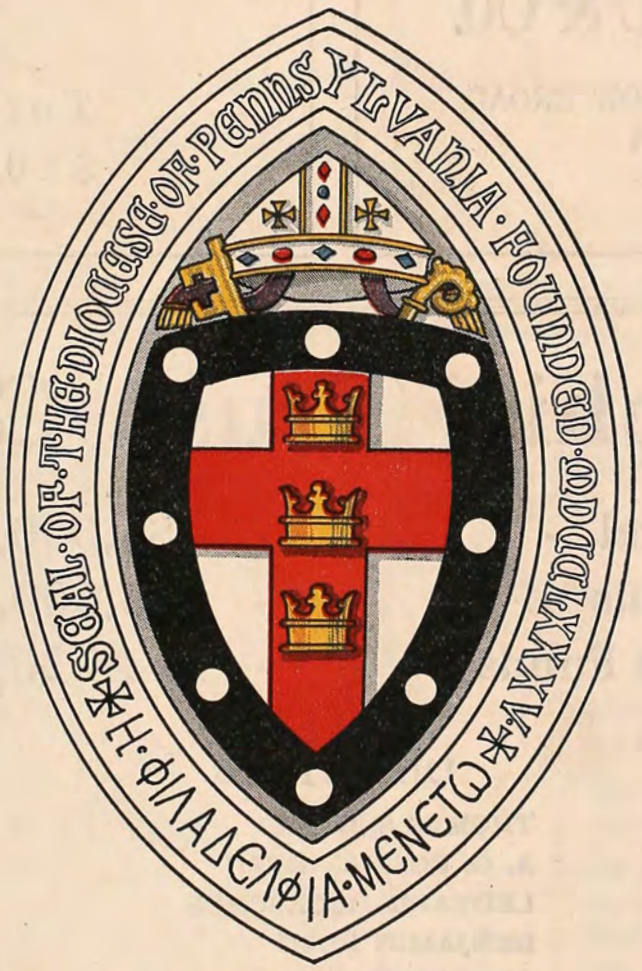
THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIV Philadelphia, October, 1925 No. 1

THE SEAL *and* COAT-OF-ARMS *of the* DIOCESE *of* PENNSYLVANIA



The Seal consists of the Coat-of-Arms enclosed in a vesica-shaped rim bearing the inscription: "Seal of the Diocese of Pennsylvania. Founded MDCCLXXXV." And the motto: (In Greek capital letters) "E PHILADELPHIA MENETO."

The Arms consist of a shield bearing (1) the cross of St. George for the English Church; (2) the three golden crowns of the arms of Sweden, for the three Swedish parishes that now form part of the Diocese; (3) a black border with white discs, the elements of the arms of William Penn, who founded the Colony of Pennsylvania and (4) of the Mitre, key and Pastoral Staff usually found on Diocesan Seals.

The Seal and Arms were adopted by the Diocesan Convention in May, 1906, having been presented by a Committee, the Revs. S. F. Hotchkin, Henry M. Medary and Arnold H. Hord, who collaborated with Messrs. Ralph Adams Cram and Pierre de C. la Rose.

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By dissiminating news of the Diocese, its institutions, parishes and misssions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The Bishop's Page

When this issue of "The Church News" is published, our Deputies will be on the way to the General Convention, and those who are at home, refreshed in mind and body, will be planning for the winter's work. I am extremely sorry that attendance at the General Convention will prevent me from being present at many important meetings, such as the Associated Vestries, the Sunday School Institute, our Convocation meetings, the Church School Service League, and others scheduled for the early autumn. Though absent in the body, I will be present in the spirit, as we ask for God's blessing and guidance in all our plans and work for the days and years to come.

The General Convention

WE are all thinking of the meeting of the General Convention, and I request that in all Churches prayers for our guidance will be offered at every service. I also hope that our communicants will daily use the prayer set forth for this purpose, which will be found in the Prayers and Thanksgivings immediately following The Litany.

There are many important matters to be considered at the General Convention, which will open in New Orleans on October 7th.

The Presiding Bishop

FOR the first time in our history we will elect a Presiding Bishop, who in accordance with the Canon will also be President of the National Council. Formerly, the senior bishop in consecration succeeded as Presiding Bishop, so that the office was always filled by our oldest men. For over a generation this has been felt to be an anomaly, but on account of the affectionate regard in which Bishop Tuttle was held, no change was made during his lifetime. Since the inauguration of our National Council, Bishop Gailor has been its President and has freely, assiduously and effectively given his time and efforts to the executive and administrative work required in that difficult position. Pending a meeting of the Convention, Bishop Talbot, being the senior in consecration, has been "Presiding Bishop" since Bishop Tuttle's death.

Any bishop filling the dual position of Presiding Bishop and administrative and executive head of our National Council must be a man of great experience and good judgment—one who can worthily represent the Church and care for its interests. The foremost qualification, however, is to secure a leader whose spirituality and personality will inspire and give confidence to the whole Church.

The Prayer Book

I DID not have an opportunity to vote on the Prayer Book changes already adopted, or now coming up for final ratification. My personal preference would have been to make few changes in the text of the Prayer Book, but to provide for larger liberty through the insertion of a few new rubrics. There is one Office in the Church, however, to which this principle applies more than others, and that is the Office of the Holy Communion. I would like to see a commission appointed representing all Churches in the Anglican Communion, to endeavor to secure uniformity of action, so that in the celebration of the Holy Communion the same service would be used everywhere in our Church. The few unimportant changes that are immediately desirable, in the way of shortening a service, when there is more than one celebration, could be readily provided for by an alteration in the rubrics.

The whole question of the change in the service of administration of the Holy Communion, and the triennial effort to again raise the issue of the change in name of the Church, are matters that can be safely and wisely left to the future. The Committee on Faith and Order is soon to hold a world conference, and other conferences on unity are being held. When the whole Church comes together, undoubtedly we will need a revision of the office of the Holy Communion,

and all sectarian names will disappear. To doubt that we will all come together some time, is to doubt the guidance of the Spirit of God, and the answer to the Master's prayer; but when that day comes, all will concede the catholicity of the Church and will continue to use that phrase in our Creeds. In keeping with an earlier Catholic tradition which goes back to the New Testament days, we may then prefer to call such a united Church by the name of "Christian." "Catholic" is a noble name, but the name of "Christian" breathes the discipleship of the Master, and in bearing it, the Church bears the name of Christ.

Enlargement of the Powers of Provinces

ANOTHER important matter to be considered at the Convention is the report of the Commission to Consider the Enlargement of the Powers of Provinces.

The Commission reports in favor of many drastic changes, giving to the Provinces the right to elect their own Missionary Bishops, the right to decide on appropriations to disburse funds, etc.

The Minority Report, which is signed by nine out of the twenty-three members (one of whom is the Bishop of Pennsylvania), is opposed to these drastic changes. They do not to the slightest degree give *increased powers* to the five *larger provinces;* there are only three provinces where there are Missionary Bishops to elect, or appropriations made to missionary districts.

The Minority is opposed to taking away from the General Church its initiative, supervision and control of the entire domestic missionary work, and transferring it to a few dioceses in one section of our great country. We are assured that Missionary Districts do not desire this change and we believe that they will support the Minority Report.

The National Budget

"Expenditures must balance with Income, or disaster will follow."—LEWIS B. FRANKLIN.

I HAVE just read with interest an article issued from the office of the National Council, from which I have quoted an excerpt. I am sure that all members of our Church will agree with this declaration.

In the statement of which it is a part, however, there are many paragraphs that are misleading. It begins by stating that the Church is facing a *"radical reduction in expenditures and curtailment of its work, with possible abandonment of entire fields of missionary service"*—and the whole article speaks of "retrenchment," "abandonment," and "reduction of expenditures." The Dioceses of Massachusetts, Pennsylvania, and Pittsburgh, are named as leaders of such a movement.

Of course I can only speak for Pennsylvania, but I am confident that in Massachusetts and Pittsburgh (and many other Dioceses of which the National Council knows but which have not been included) there has not been the slightest suggestion on any of these lines. None of us have asked for a *reduction in the expenditures* for Missions in the past three years, or for a curtailment of the work, or for the *abandonment of any field of missionary service.* It is possible the National Council may feel that some such changes might profitably be made, but *we* have not suggested them.

The resolutions adopted in Pennsylvania suggested as a budget a *larger amount than the National Council has received* during the present triennium. It is therefore manifest that not only could every appropriation that has been made during the last three years be continued under such a budget, but if the entire amount of it was received, appropriations might be increased, or work extended.

With respect to the Budget adopted by the General Convention, it may be noted that there are States in our Union where the Legislatures pass bills aggregating millions more than the income, and the governors are compelled to cut down the appropriations accordingly. Our General Convention has for years followed a similar plan, but the National Council knew from experience that the budget would not be raised, and has not made appropriations of such an amount. Why not then be honest about it and let the Convention *adopt a budget based on the work that the Church is actually doing?* It is not only misleading, but it is unfair to make statements that if such a budget is adopted there will have to be *"reductions in the salaries of missionary bishops, clergy, and workers throughout the world."* If there has been such a reduction in salaries during the past three years, we would like to have the names of the missionary bishops and clergy who were reduced, and if such reductions were made, we should take immediate steps to see that they are refunded. We venture to say, however, that such a list cannot be furnished.

If the budget suggested by the Diocese of Pennsylvania was raised, it would be possible to keep up the entire work of the Church as at present, to renew every appropriation, and to *increase the salaries* of all missionary bishops, clergy and workers, with something left toward removing the deficit. It is an utter misrepresentation to issue statements implying that in such a program there is a desire for:

(a) A *"radical reduction in expenditures"* of the past three years;
(b) A *"curtailment"* of the missionary work of the Church;
(c) *An "abandonment of entire fields of missionary service."*

The reference to the educational work of the Church is singularly incomplete. It says "the educational work of the Church will be the hardest hit."

I have never heard a suggestion from any Diocese or individual in the House of Bishops, the General Convention, or elsewhere—implying that there should be *any reduction* in the appropriations for Church

Schools, Mission Schools, or Missionary Colleges, at home or abroad. There has been some criticism of the appropriation of $50,000 to five Church Colleges that are not under the National Council. It may be noted in passing that our theological seminaries do not get any appropriation from the Council, and that part of the criticism of the discrimination in making grants to the Church Colleges is due to the fact that all of them have conducted successful drives for equipment and endowment during the past few years. I think it is only fair to put this statement plainly before our people.

We do not claim any credit for our record in this Diocese, though every year we have been among those Dioceses sending the largest sums to the National Council, and *our regular offerings have shown a steady increase year by year.* We have found it impossible to raise the amount *apportioned* to us—we have pointed out in our resolutions what we believe to be the honest way for the Church to do, and that is to make its budget for the ensuing three years based on its appropriations and expenditures during the past triennium, with an increase of about 10 per cent.

Any expert can use figures in such a way as to misrepresent a case, but in the Church our object should be to have the case fairly and honestly stated, and then to arrive at the best decision, and having agreed on a budget, put it into execution.

Let us, then, concretely make this statement: The triennial report shows that for the past three years the receipts from the dioceses and missionary jurisdictions have been about $2,600,000 per annum. In addition to this, the National Council has used the income from trust funds, the share of the United Offering, and legacies, to make up the balance of the appropriations. Last year (1924) the amount received from dioceses and missionary jurisdictions was $2,601,706, and the books were closed with a deficit of $136,000. It is clear that if an additional $136,000 had been received the books would have been closed without a deficit.

Taking, then, a budget of appropriations for 1925, on the same basis as 1924, it is manifest that $2,737,706 will cover all appropriations for salaries and maintenance, provided that the receipts from income, the united offering and legacies remain the same. The assured income from interest will be larger; it is practically certain that the share of the United Offering will be larger, legacies are always an uncertain item,—in the sum of $2,737,706 there is not included any figure for paying off the debt.

If the General Convention would authorize a budget of $3,000,000, instead of $2,737,706, and the amount was raised through parochial offerings, it is apparent that every appropriation now on the budget could be paid, and there would be a balance of $262,000 to apply toward the reduction of the debt (if we used the legacies) or we could set aside the legacies for endowment, using this sum instead, and adopting some other plan for wiping out the debt.

But surely the fact is clear to everyone who understands figures, that as there were

no *"reductions in salaries of bishops and other missionaries"* in 1924;

and no *"abandonment of missionary fields,"*

none should be contemplated now. In order to clear the situation, should not the National Council ask the General Convention to adopt the following resolution?

Resolved, that the National Council be, and hereby is, instructed that the General Convention does not approve

(a) Of the curtailment of our missionary work;

(b) Of any reduction in the expenditures as appropriated for salaries and maintenance of any of our existing Missions or missionary institutions;

(c) Of the abandonment of any existing field of missionary service.

We are sure that every member of the Church in Pennsylvania and elsewhere will heartily and unanimously vote for such a resolution.

We would then suggest that the Council follow this with these resolutions:

Resolved, that all dioceses and missionary districts represented in the General Convention through their bishops and deputies, agree to try to raise annually during the next triennium, 10 per cent more than their diocesan offerings toward the apportionment in 1924;

Resolved, that the National Council be, and hereby is, instructed to receive and use any balance, over and above that required to pay the present appropriations—

First, for the increase of salaries of missionary bishops;

Second, for the increase of salaries of all other missionaries in the home and foreign field.

Resolved, that the General Convention ask all Dioceses, through their bishops and deputies, to authorize the National Council to make their appropriations on this basis, giving it authority to borrow the money if necessary, to carry out this program.

The adoption of resolutions similar to the above will assure the Church that the General Convention approves of the present appropriations for missionary work, adopts and authorizes a definite budget, and records its conviction that there should be an increase in the salaries of all missionaries. Such action will not limit the General Convention in its power to suggest or order that reduction should be made in any department or for any object not so exclusively concerned with the evangelistic work of the Church. If there are any appropriations the General Convention does not approve, and if it desires to have a policy of retrenchment, it can so direct the Council, but under these resolutions the sum saved through carrying out such orders would be used by the Council for the development and extension of missionary work.

If the National Council presents such resolutions as

are above indicated, and the General Convention approves we will be heeding the wise counsel of Mr. Franklin, *"Expenditures must balance with income, or disaster will follow."*

A Welcome to the Rev. Joseph Fort Newton

TO me it has been a great pleasure to receive the Rev. Dr. Newton as a Candidate, and I cannot better express my gratification than by quoting a statement written a few days ago, to send to the members of the Memorial Church of St. Paul:

"For many years I have had the highest admiration for the Reverend Joseph Fort Newton, as one of the foremost preachers and teachers of our day. From friends in England I have heard of his notable ministry—in the City Temple, London—of his service during the World War—and of the warm place that he won in the hearts of the leaders of the Church of England.

"Since our first meeting a few years ago, my admiration of Dr. Newton has ripened into an affectionate regard, and it has been my prayer, and I have cherished the hope, that we might welcome him into our ministry. I expressed this hope to him at our first meeting, and during this spring, urged him to take this step, as I felt that he would be at home in our historic Church, that he could make a greater contribution to the upbuilding of Christ's Kingdom, and that he would bring to us much inspiration and blessing.

"Our conferences happily resulted in Dr. Newton's decision to become one of the clergy of our Diocese. After consultation with a Committee of the Vestry of the Memorial Church of St. Paul, Dr. Newton has been invited to become a special preacher in that parish this autumn, and when all the canonical steps have been taken for admission into our ministry, he will become rector of the parish. Our Diocese, and the congregation of St. Paul's, are to be congratulated on securing such a deeply spiritual leader, a man of sound faith, and of profound learning.

"I bespeak for my friend, Dr. Newton, a warm welcome in the hearts of the people of St. Paul, and of all members of the Church in the Diocese.

Thomas J. Garland

DIOCESAN NORMAL SCHOOL OPENS OCTOBER EIGHTH

The sixth year of the Diocesan Normal School for Church workers will open Thursday, October 8th, in the Church House. All teachers and church workers in the Diocese are urged to attend the sessions which continue for ten Thursday nights or until December 17th. The registration fee is $1.00 for each course and superintendents are urged to send their teachers as a part of the general equipment of the School.

For the convenience of persons down town or living at a distance a supper will be served by the Church School Service League each Thursday night at 6.10 P. M.

The officers of the school, from where further information may be secured, are the Rev. Benjamin N. Bird, Chairman of the Teachers Training Commission; Rev. Frederick E. Seymour, Principal; Miss Katharine Reeve, Registrar; Miss Evaline Taylor, Treasurer. Persons may attend as students, taking the examinations as auditors, or as visitors, coming in as often as possible.

At the close of each session there will be a general assembly lecture course, to which admission is entirely free. The schedule follows:

5.15 P. M. Handwork in the Church School Service League, Instructor, Miss Lily Cheston; Old Testament (content course), Instructor, Mr. Groton; Church Doctrine (content course), Instructor, Mr. Seymour.

6.10 P. M. Supper at a charge of 50 cents a person.

6.50 P. M. Mission Study, "Latin America" (especially for Junior leaders under the Educational Secretary), Instructor, Mr. Groton; Acts and Epistles (content course), Instructor, Mr. Bird; The Christian and the Community (based on Christian Nurture Course), Instructor, Mr. Lever; How to teach the Life of Christ (method course), Instructor, Dr. Tuke; Prayer Book (content course), Instructor, Mr. Seymour.

7.45 P. M. How to teach Church History (method course), Instructor, Dr. Kollock; Prayer (a non-credit course), Instructor, Mr. Bird; Primary Grade Work, Instructor, Miss Mary Evans; The Pupil (method course), Instructor, Miss Henry; Principles of Christian Nurture, Instructor, Mrs. Loman.

8.40 P. M. Assembly Announcements

8.50-9.30 P. M. Assembly Lecture Course: History and the Understanding of the Old Testament, History and the New Testament, The Growth of Creeds and Christian Thought, The Historical Appreciation of the Middle Ages, The Reformation and its Appeal to History, The position of the Anglican Communion and its Appeal to History.

Six lectures, October 8th to November 16th, by the Rev. Dr. J. Cullen Ayer, Professor of Ecclesiastical History at the Philadelphia Divinity School.

The Spiritual Preparation of the Teacher.

November 23rd-December 17th, four lectures by the Rev. Dr. Floyd W. Tom-

ARE YOU ON THE LIST?

If you should step into the business office of "The Church News" and scan the subscription lists you will notice—

That "The Church News" is sent to individual subscribers in twenty States outside of the State of Pennsylvania—

That "The Church News" has subscribers in Canada, West Africa and Jerusalem.

That in the United States outside of Pennsylvania "The Church News" goes to people living in Arkansas, California, Connecticut, Delaware, District of Columbia, Florida, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, New Jersey, New Mexico, New York, Oregon, Tennessee, Texas, Virginia, Wisconsin and Wyoming—

That in our own Diocese of Pennsylvania there are thousands of faithful communicants whose names do not appear on the subscription lists.

If our friends who read this, and who may be subscribers, will pass this along to a friend who may not be on the list, it will be helpful.

kins, Rector of Holy Trinity Church, Philadelphia.

Teachers needing special help may confer with Mrs. Loman, who will be glad to give coaching lessons in any of the Christian Nurture lessons.

All students applying for credit will be admitted on the completion of a certain number of units as numbers of the National Accredited Teachers' Association. A diploma will be granted to each one who completes the twelve units of the program, which are twelve courses of two hours each. All teachers in the Diocese should desire to be able to write N. A. T. A. after their names.

There will be a special course in Handwork or Arts and Crafts to help C. S. S. L. leaders. There will also be a mission study class especially for Junior leaders.

ANNUAL SUNDAY SCHOOL INSTITUTE OF DIOCESE TO BE HELD OCT. 5TH

One of the very best programs ever presented has been prepared for this year's Annual Sunday School Institute of the Diocese. The Institute will be held in St. James Guild House, 2210 Sansom Street, Philadelphia.

The date will be Monday, October 5th. The hours will be 3.45 and 7.30 P. M. From 6 to 7.30 P. M. supper will be served in St. James Cafeteria, tickets for which will be seventy cents. In order that provision may be made for every person who intends to have supper at the Institute, notice should be given at once to Miss Elizabeth Mockridge, 2210 Sansom Street. It is important that notice be given Miss Mockridge so that arrangements may be made to provide for all.

The Program of the Institute is practical, intensely interesting and covers a very wide field of subjects. Every Church School worker, whether rector, teacher or officer, who wants to go forward in his or her work, rather than stand still, will surely be present at this Institute. The attendance should include representatives from every Parish and Mission in the Diocese.

There will be conferences on the Program of the Church School, Story Telling, Story Dramatization, Organizations for Boys, Young People's Fellowship, and the Church School Superintendent. The leaders of these conferences are specialists in their respective fields.

They include Miss Frances Rose Edwards, Director of Religious Education, St. Luke's Church, Rochester, N. Y.; Miss Julia H. Williamson, Director Girl Scouts of Philadelphia; Miss Edith C. Mason, Supervisor of Religious Education, Society of Friends, Philadelphia; Mr. Francis A. Williams, Secretary for Junior Work, Brotherhood of St. Andrew; Mr. Horace P. Kerns, Field Director Boy Scouts of America; Rev. John H. Lever, Church of the Advocate; Rev. N. B. Groton, St. Thomas' Church, Whitemarsh; Miss Marian Fuller, Department of Religious Education of the National Council and Charles H. Tuttle, Esq., New York.

Many who attended the Institute last year will remember Mr. Tuttle, whose remarkable conference on "The Successful Superintendent" was so well attended. This year Mr. Tuttle will be the leader of the conference on "The Task of the Superintendent."

The Rev. Frederick E. Seymour, chairman of the Diocesan Commission on Church Schools, will preside at the afternoon session of the Institute, and the Rev. Benjamin N. Bird, chairman of the Commission on Teacher Training, will preside at the evening session.

There wil be an Exhibit of Church School material and Week Day work for teachers and leaders with an explanation of it. At the evening session of the Institute the Normal School Commencement exercises will be held.

NATION-WIDE CAMPAIGN INSTITUTE

The annual conference in the interests of the Nation-Wide Campaign will be held this year on Thursday, November 5, 1925, at St. James' Church, Twenty-second and Walnut Streets.

Sessions will be held in the morning and in the afternoon; the morning session being preceded by a Communion Service in the church.

The program adopted by the General Convention for the ensuing Triennium will be discussed, as also questions of Budgets and Quotas in the Diocese.

Stress will also be laid on practical means of arousing the interests of our people in the Missionary Program of the Church for the next Triennium.

A large number of the rectors have already appointed representatives from their churches and it is hoped that all the churches in the Diocese will be represented so that information and enthusiasm inspired by the General Convention may be passed on to all our members.

A detailed program of the sessions will be printed in the November issue of "The Church News."

REYNOLDS D. BROWN,
Executive Secretary.

WILL SUPPLY TRAINED LEADERS ON REQUEST

The Commission on Religious Education of the Province of Washington has adopted the plan of temporary regional field secretaries in its efforts to assist diocesan authorities in solving their educational problems.

Bishops and educational executives have been asked to send to the Rt. Rev. R. E. L. Strider, Bishop Coadjutor of West Virginia, the President of the Board, requests for services of part-time workers, stating specifically the kind of work they wish performed.

The purpose of the Provincial Commission is not to supplant the educational boards and departments of the various Dioceses nor to control them, but to assist them by bringing in trained or experienced leaders to advise as to the solution of problems. Such workers can be secured and will be salaried and sent out by the Commission upon application from the proper authority.

PROPOSED NEW PARISH HOUSE

The large property adjoining the Church of St. John the Evangelist, Third and Reed Streets, has just been purchased by the church authorities and in time will be converted into an up-to-date parish house with all modern equipment. The proposed plan provides a gymnasium, bowling alley and showers in the basement. The gymnasium will be arranged in such a way as to give a complete and up-to-date space for basketball. On the street floor will be a large hall for all sorts of entertainments, lectures, moving picture equipment, suppers, dancing and community gatherings. The intention is to have a fully equipped stage for amateur plays and orchestral work. The second floor will be divided into large, well-lighted and airy rooms for the use of the church organizations, Bible Classes and choir, also a library and game room.

Over the second floor will be a modern roof garden and recreation center for the boys and girls of the parish and for Bible summer school work.

There will be no attempt to erect an elaborate building. The exterior will be plain and substantial in appearance; but the interior will receive most careful attention in every detail. The parish plans to give a bazaar to help raise funds for the building.

The parish house will be a fine acquisition to the community and marks a long step in the progress of South Philadelphia. The parish is hoping the residents of Southwark will take this view of the matter and will help and encourage the improvement to their utmost.

The Rev. H. Cresson McHenry, rector of St. John's, will be most happy for any suggestions any one has to offer touching the building or financing the project. His object is to enlist the interest of everybody in the parish house.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

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ARE OUR CHURCHES COLD?

One of the most frequent criticisms that the American, White, Protestant Nordics (as H. L. Mencken and the American Mercury Intelligentsia love to call the average American citizen) make of the Episcopal Church is that it is "too cold." They do not of course bring that as a charge against the sextons, for very few American buildings are ever too cold. Nor even does their complaint have any reference to the architects; for there is no question that among the people of Northern European blood and ancestry no Church appreciates the value of color, and symbol, and sign, and all other elements that make up that elusive thing called "warmth" in architecture so well as the Episcopal Church. Compared with our churches, the average Protestant church is often bare and cold and uninviting in appearance, and no one need leave the Episcopal Church for the Roman Catholic now as Queer old Agatha Payne did in Hugh Walpole's novel, "The Old Ladies," because of a passion for bright colors. We have plenty of color.

But what the critics mean when they charge the Episcopal Church with "coldness" is that the people in the church are not sociable enough. And the charge is substantiated by an innumerable company of witnesses. Now while some of that "coldness" is not really coldness of heart but a feeling of reverence for the church building which prevents us from hilarious greetings as in the market-place, and some of it is timidity, and some of it is due to our conception of the Church service as an act of worship of Almighty God rather than a social gathering; yet when all the excuses are in and all the allowances made, it still remains true that if our love for men were more fervent, we would more often greet them cordially after or before service and escape the condemnation of our critics. We cannot conceive of the early Christians ever being charged with coldness toward strangers. Indeed an eminent writer has said that one of the reasons why the article "I believe in the communion of saints" was added to the Apostles Creed years after some of the other articles had been formulted, was that so close was the fellowship of the early believers with one another that they felt the need of expressing that beautiful relationship as an article of faith and so added to their creed the words "the communion of saints," which to their minds suggested not only relationship with the dead, but, much more, their own close and warm friendship with the living followers of the Lord. If they had written in modern English, instead of "I believe in the communion of saints" they would likely have said "I believe in the fellowship of believers." The trouble with us seems too often to be that we reserve that article of the creed for All Saints Day. It is the word "saint" that has frightened us; we think it cannot possibly be applied to the men and women who attend our church. But yet that is exactly what the word meant in the early Christian days. The "saints" were the ordinary, struggling, imperfect human beings who crowded together in small upper rooms of shabby houses, up side streets in Ephesus and Corinth and Rome, to sing hymns, and to "break bread," and to "pray to Jesus as God." Let us have more of the Apostolic "communion of saints" today.

CHURCH CAMP SITES

The Young Friends who have so often shown the way in good works have given us another evidence of their foresight. The daily papers report that an organization has been formed among them which has purchased eleven acres of land along the beautiful Neshaminy creek, a mile from Rushland, to be used as a Sunday School camp site. Here either whole schools or individual classes will be allowed to go for short periods during the summer, while the grounds will also be available for conferences under the auspices of their various organizations. Why could not some such thing be done by our Sunday Schools? In the West it is a common thing for parishes to have camp sites for their young people. That may not be possible except in parishes of great wealth, but it ought to be a very easy matter for the whole Diocese, or some large group in it, to acquire such a site. The Friends, who always combine business ability with their religion, have financed their venture by selling 1000 shares of stock in a corporation which will control the property. That suggests a way that would be practicable for us. This is an age of camping. It may be that Sunday School camps will take the place of the old Sunday School picnic which seems to be almost in a state of decrepitude. If so, we ought to be prepared.

OPEN CHURCHES

A Churchwoman who has had a very hard time finding a church where she could enter and rest and pray during the week has written to ask The Church News whether anything can be done to improve such conditions. We wish we could help; for it is indeed unfortunate, not only for her but also for the Church as a whole, for visitors to be repelled by so many fast-closed doors. In justice to our central-city churches

it must be said that they are not usually offenders, though it is impossible to get in even to see the interior of one of our most famous and beautiful churches—St. Bartholomew's, New York—on a Sunday in summer unless one happens to get there before noon. While there are of course reasons why our smaller and poorer parishes cannot keep the church open always, there seems to be no good reason why most cannot do so. And, aside from the opportunity it affords for people to rest and pray, an open church door is a good advertisement. It makes the church look as if it were really alive and breathing.

CONFIRMATION APPOINTMENTS FOR OCTOBER-NOVEMBER

October 29.—Thursday.
Evg.—Buckingham, Trinity.

October 30.—Friday.
Evg.—Yardley, St. Andrew.

November 1.—All Saints Day (XXI Sunday after Trinity).
A. M.—Norristown, All Saints.
P. M.—Valley Forge, Washington Memorial Chapel.

November 3.—Tuesday.
Evg.—Philadelphia, St. Mary of the Annunciation.

November 5.—Thursday.
Evg.—Meadowbrook, Huntingdon Valley Chapel.

November 6.—Friday.
Evg.—Newtown, St. Luke.

November 8.—XXII Sunday after Trinity.
A. M.—Conshohocken, Calvary.
Evg.—Country Center Missions.

November 11.—Wednesday.
Evg.—Royersford, Epiphany.

November 12.—Thursday.
Evg.—Quakertown, Emmanuel.

November 13.—Friday.
Evg.—Perkiomen, St. James.

November 15.—XXIII Sunday after Trinity.
A. M.—Gwynedd, Messiah.
Evg.—Philadelphia, St. Martin, Oak Lane.

November 18.—Wednesday.
Evg.—Phoenixville, St. Peter.

November 19.—Thursday.
Evg.—Lansdale, Holy Trinity.

November 20.—Friday.
Evg.—Country Center Missions.

November 22.—Sunday next before Advent.
A. M.—Bridgeport, Christ, Upper Merion.
Evg.—Oaks, St. Paul.

November 24.—Tuesday.
Evg.—Ambler, Trinity.

November 25.—Wednesday.
Evg.—Whitemarsh, St. Thomas.

November 27.—Friday.
Evg.—Philadelphia, St. Martin, Chestnut Hill.

November 29.—I Sunday in Advent.
A. M.—Philadelphia, St. Paul, Chestnut Hill.
Evg.—Philadelphia, Grace, Mt. Airy.

PULPIT IS PRESENTED TO ST. GEORGE MISSION

St. George's Chapel, Venango and Edgemont Streets, Philadelphia, has received recently the gift of a handsome pulpit made of brass and wrought iron.

This pulpit was formerly in the Church of the Messiah, Gwynedd, to which it was presented as a memorial to Dr. Lewis Rodman by his widow during the rectorship of the Rev. Mr. Converse.

Dr. Rodman was a native of Louisville, Ky. He came to Philadelphia and became eminent in his profession. He resided on Spruce Street near Seventeenth Street until his death, a few years ago.

After the removal of the pulpit from the Church of the Messiah, Mrs. Frederick R. Naile, wife of Commander Naile, U. S. Navy, requested the disposal of it, and she gave it to the Rev. William Y. Edwards by whom it was presented to St. George's Chapel. Mrs. Naile's father, the late Colonel Tatnall Paulding, was connected with the Church of the Messiah and was much interested in that parish. Colonel Paulding was a descendant of John Paulding, one of the three American soldiers who captured Major Andre at Tarrytown, on the Hudson, during the American Revolution.

ANOTHER IDEAL PARISH

Dr. John Clark Archer, head of the Department of Missions in Yale Divinity School, writes in *The International Review of Missions* for July of the great need for better and more extensive knowledge of mission work. He summarizes the three most desirable steps toward an educational ideal in a parish:

(a) The parish missionary program should be an outgrowth of parish initiative, not something superimposed, devised elsewhere, to which the parish merely subscribes.

(b) The missionary education should be a pervading part of the whole educational work of the parish, not extra-curriculum, limited to occasional irregular lectures or sporadic classes; especially should mission-art study be accompanied by missionary activity.

(c) Missionary education should not be limited to a few women or to certain guilds, but should be diffused throughout the entire parish.

CONFIRMATIONS, MAY 13 TO JUNE 28, INCLUSIVE

May
13. Trinity, Swarthmore 12
15. St. John, Kelton 3
15. St. Luke, Chadds Ford 2
17. Holy Trinity, West Chester .. 22
17. Ascension, West Chester ....
21. St. Alban, Olney 11
22. Advent, Hatboro 16
24. St. David, Radnor 22
24. Good Samaritan, Paoli .....
25. St. Elisabeth, Philadelphia 16
29. Christ, Pottstown ....
31. St. Mark, Honey Brook, ... 11
31. St. Paul, West Whiteland .....

June
1. St. Andrew, West Philadelphia 7
2. Eastern Penitentiary Chapel .. 27
5. Christ, Eddington 5
7. Transfiguration Chapel, W. Phil. 4
7. Pro-Cathedral of St. Mary, Phil.
7. Trinity, Coatesville 7
7. St. Cyril, Coatesville .....
7. St. James, Downingtown .....
12. St. Anne, Willow Grove 7
14. St. John Evangelist, Phila. ... 64
14. St. Peter, Weldon 18
17. Annunciation, Phila. 7
18. St. Thomas', Phila 3
19. Holy Redeemer (Polish), Phila. 22
21. Christ, Media 11
21. Sleighton Farms Chapel 28
24. Calvary, Rockdale 14
26. St. Paul, Doylestown 20
28. St. Mary, Warwick 5
28. St. Martin, Marcus Hook .....

WILL OPEN SEMINARY FOR ARMENIAN CLERGY

Rev. John B. Panfil, founder of two of our Polish Missions, sailed June 30th for Europe, whence, after a brief visit to his native Poland, he goes to Mosul, Kurdistan, to open, under the direction of our National Foreign Born Department, a theological seminary for Armenian clergy.

The work among Armenians, formerly known as "The Archbishop of Canterbury's Mission," has now been taken over by us. Mr. Panfil has exceptional qualifications for this field of labor, having been trained specially to work in the Near East. He speaks five Arabian dialects, Turkish, French and Italian, besides Polish and English. He has worked among the Arabs and is personally acquainted with a number of natives prominent in Near East politics, a thing likely to stand him in good stead in the present unsettled conditions.

Rev. Joseph Fort Newton Accepts Call to St. Paul's, Overbrook

Announcement was made on Sunday, September 13th, to the congregation of St. Paul's, Overbrook, that the Rev. Dr. Joseph Fort Newton, regarded as one of the most scholarly and intellectual preachers in America, has accepted a call to the pulpit of St. Paul's to succeed the Rev. Robert Norwood, who resigned last May to go to St. Bartholomew's, New York.

With the announcement it became known that Dr. Newton, who had been pastor of the Universalist Church of the Divine Paternity in New York, had, following several conferences with Bishop Garland, decided to enter the communion of the Protestant Episcopal Church. On July 8th, Dr. Newton received the rite of Confirmation at the hands of Bishop Garland in Old Christ Church, Philadelphia, in the presence of a group of our clergy. Dr. Newton was presented for Confirmation by the Rev. Dr. Louis C. Washburn.

With the consent of the Bishop and the Standing Committee of the Diocese, Dr. Newton has been admitted as a Candidate for Holy Orders, and when all canonical steps have been taken for Dr. Newton's admission to the ministry of the Episcopal Church, he will become rector of St. Paul's.

Dr. Newton will come to St. Paul's in the meantime as a special preacher. He will occupy the pulpit for the first time on Sunday, October 4th, at the morning and evening services and at all other evening services in October. He will preach again on the second Sunday morning in November.

Mr. Walter H. Thomas, rector's Warden at St. Paul's Vestry, in formally notifying the congregation of Dr. Newton's coming, read a letter from Bishop Garland in which the Bishop told of his conferences with Dr. Newton, and bespeaking for him a warm welcome in the hearts of the people of St. Paul's, and of all the members of the Church in the Diocese.

A letter from Dr. Newton was also read in which he gave his reasons for entering the Episcopal Church, stating it had not occurred to him to do so until his friend, Bishop Garland, suggested it.

The Bishop's letter to St. Paul's will be found in *"The Bishop's Page"* section of this issue of THE CHURCH NEWS under the caption "A Welcome to the Rev. Dr. Joseph Fort Newton" in which the Bishop expresses his great pleasure at receiving Dr. Newton as a Candidate.

Dr. Newton's statement reads:

"Since I learned to know the Episcopal Church in England, in the blazing days of war, something deep in me has responded to its sweet and tempered

THE REV. DR. NEWTON

ways. Its atmosphere of reverence, its ordered and stately worship, its tradition of historic continuity linking today with ages agone, its use of those symbols which enshrine the faith of the past and the hope of the future, its wide and wise tolerance, its old and lovely liturgy —like a stairway, worn by many feet, whereon men climb to God—and still more, the organized system of its service and sacraments—all these things of beauty and grace move me profoundly.

"But more vital still, if possible, is the central strategic position which the Episcopal Church holds in the confused religious situation of our time. It is the roomiest Church in Christendom, in that it accepts the basic facts of Christian faith as symbols of transcendent truths, which each may interpret as his insight and experience explores their depth and wonder. Midway between an arid liberalism and an acrid literalism, it keeps its wise course, conserving the eternal values of faith while seeking to read the word of God revealed in the tumult of our time. If its spirit and attitude were better understood it would be at once the haven and the home of many vexed minds torn between loyalty to the old faith and the new truths.

"After all, there is only one Church of Christ. It may wear many names, but its faith is one, and finally, or soon or late, it will be one in fellowship, drawn together by creative desire, if not driven together by the sheer necessity of facing the forces of destruction in our day which, if they have their way, will end in materialism and futility. Each man should labor where he can do his best work in behalf of our common Christian enterprise; and I look forward to happy and fruitful service in a great and gracious fellowship."

—

A Texan, born in 1876, Dr. Newton was educated at Hardy Institute and the University of his native State, taking his training in divinity in the Southern Baptist Theological Seminary, Louisville, Kentucky; with later studies under James and Royce at Harvard. After a pastorate of eight years in Illinois, he went to Cedar Rapids, Iowa, where he became widely known as preacher and writer, having also a lectureship in English Literature in the University of Iowa.

In 1916 Dr. Newton was called to the pastorate of the City Temple, in London, in succession to Dr. R. J. Campbell, who had just entered the Angelican ministry. For four years, during the worst part of the world-war, and for more than a year afterward, he was minister of "the cathedral of Non-Conformity," as it is called, going all over England, Scotland and Wales as an interpreter of the life and thought of America to the English people. It has been estimated that he spoke to 50,000 people each year, outside the City Temple, besides two speaking tours of America telling our people what the war was like.

After his return to America, Dr. Newton became minister of the Church of the Divine Paternity, New York City, devoting much of his time to preaching in colleges and universities, as well as to literary work.

PARENTS PRESENT PARISH WITH MEMORIAL TO SON

A fine example of ecclesiastical art has been placed in Christ Church, Sixth and Venango Streets, Philadelphia, by Mr. and Mrs. James Kilpatrick, in memory of their son, the Rev. David G. Kilpatrick, who was baptized and confirmed, sang in the choir and acted as Lay-reader at Christ Church. He died in March, 1920.

The memorial is a window above the altar. The subject is Muller's "Supper at Emmaus," arranged in such a manner as to occupy the three openings. Two medallions representing the Supper of Our Lord are placed in the two side openings. The window is made of imported antique and American opalescent glass, executed in the studios of the Quaker City Stained Glass Works, and painted by an artist of experience in European and American Studios. The inscription is in Gothic lettering.

The memorial was unveiled and dedicated at the 10.30 A. M. service on Sunday, September 13th.

St. Matthew's Completes Elaborate Program for Celebration of Centennial Anniversary

Beginning Sunday, November 1st, and continuing up to and including Sunday, November 8th, St. Matthew's, Eighteenth Street and Girard Avenue, will observe the One Hundredth Anniversary of its foundation as a Parish.

For many months committees have been hard at work completing arrangements to make the Centennial Anniversary an outstanding event and have completed a most interesting program. The Centennial will be marked by several significant events.

First: Abolition of pew rents by making all seats free. This change will go into effect a month ahead of the celebration.

Second: Completion of an Endowment Fund of $50,000.

Third: Dedication as Memorials of 120 solid walnut pews.

On Sunday morning, November 1st, the Centennial Sermon will be preached by the Rev. George C. Foley, Professor of Systematic Divinity in the Philadelphia Divinity School. Dr. Foley was present at the Fiftieth Anniversary of the Parish and preached at the Seventy-fifth Anniversary.

The Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and President of the National Council of the Church, will officiate at the Dedication of the Memorial pews on Monday night, November 2nd.

Tuesday night has been set aside for a Musical Celebration in honor of the Fiftieth Anniversary of the organist, Prof. A. T. Gardner. All the choirs of Episcopal churches in the vicinity of St. Matthew's; also the Fortnightly Club of Philadelphia and distinguished singers from this and other cities have been invited to assist.

Wednesday will be "Home-Coming Day." All former members of the Parish wherever they may be are invited to a reunion where they may meet old friends and the present congregation.

Bishop Garland and the Clergy of the Diocese will be the guests of the Parish at a dinner on Thursday night.

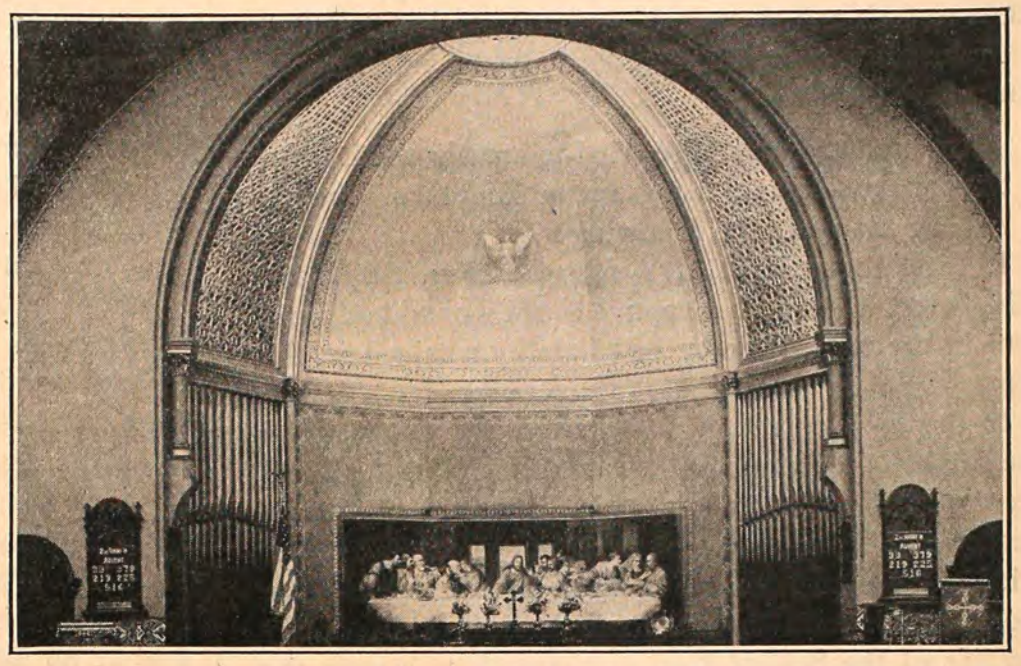
On Friday night the work of St. Matthew's during its 100 years of service will be presented in a Pageant. The Pageant will be under the direction of Mrs. Caroline S. Berger. St. Matthew's was the first church of any denomination started north of Vine Street and west of Broad Street. All those taking part in the Pageant will be costumed appropriately to the periods of church life presented.

On Saturday afternoon the Associated Vestries of the Diocese will be the guests of the Parish and on Sunday morning the celebration will end with appropriate religious services at which the preacher will be the Rt. Rev. Ethelbert Talbot, Presiding Bishop of the Church.

St. Matthew's Church has been referred to as a fine illustration of the evolution of a country or suburban parish in America to a city parish surrounded with all the teeming changes of a modern American city population. The Rev. C. Herbert Reese, rector of St. Matthew's, in describing the beginnings of St. Matthew's wrote:

"The first church building stood at Nineteenth and Poplar Streets. It looked like a two-story country school house. The services were held on the second floor, which was reached by means of a long uncovered stairway on the outside of the building. There was a little cemetery around the sides and back of the church. There is no cemetery near the church now, because, as one of our wags remarked, 'There are no dead ones around St. Matthew's.' In a few decades the original building proved to be inadequate for the congregation, and the church and site were sold and the present church was erected at Girard Avenue and Eighteenth Street. One lady, now well up in her nineties, who attended the original church, is still living. She says that it was then more than a mile from Francisville to Philadelphia and that there were woods and open fields in between. She and her mother used to come to church and Sunday School by the way of Ridge Avenue. By climbing over a worm fence on the left it was possible to save a walk of several blocks. Her mother used to look around carefully to see if there was a man in sight anywhere, and if not, over the fence they went."

Chancel in St. Matthew's Church



In preparation for the Parish Centennial the Chancel has been completely renovated.

NEVADA TO BUILD MEMORIAL TO BISHOP O. W. WHITAKER

Work has commenced on the basement and Nave of Trinity Memorial Cathedral, Reno, Nevada, according to announcement received here. Church people in the Pennsylvania Diocese are interested in the announcement, as the Cathedral, when completed, is to be a memorial to the former Bishops of Nevada.

The first Bishop of Nevada was the late Rt. Rev. O. W. Whitaker, who was translated from that Missionary District to the Diocese of Pennsylvania, where he served many years until his death in 1911.

Other Bishops of Nevada who will be memorialized in the Trinity Cathedral are the Rt. Rev. Abiel Leonard, the second Bishop; the Rt. Rev. Henry Douglas Robinson, the third Bishop, and the Rt. Rev. George Coolidge Hunting, the fourth Bishop. A special memorial will be placed in the Cathedral to the Rt. Rev. Franklin Spencer Spaulding, Bishop of Utah, who was in charge of the Nevada Missionary District between the years 1904 and 1908.

In an appeal to all friends of Nevada throughout the nation to share in the Memorial, Bishop Moulton says: "Wherever one goes, amidst the one hundred and ten thousand miles of Nevada, to the lonely ranch house, the isolated communities, the scattered cities, the mining camps, one hears the names of these Nevada Bishops spoken with honor, reverence and affection."

Salvation

A Study of St. Luke 15. The Parables of the Lost Sheep, the Lost Coin, and the Prodigal Son

Two of the most familiar words in popular religious use are "LOST" and "SAVED." We say, "Christ came to seek and to save that which was lost." What then does it mean to be "lost" or "saved," and how can Jesus save the "lost"?

I. Men in all the ages have tried to answer these questions by analogies, using many figures of speech. Among them are the following:

1. First the MILITARY figure. Man, they have said, is lost when he is a captive to sin, bound body and soul in the toils of some bad habit, enchained in the camp of Satan.

In this case Salvation is a ransom like that paid by the English people for the release of Richard-the-Lion-Hearted from the castle in which he had been imprisoned by his enemies in the forest of Germany. Man "tied and bound with the chain of his sin" required a more awful price than the lion-hearted king. Only the life of the Son of God was enough to satisfy the demands of his captors.

"Jesus paid it all, All to Him I owe."

2. Secondly, the LEGAL figure. In this case man is looked upon as having transgressed the law, for which offense he stands under indictment, trembling at the bar of God the righteous judge.

Here Salvation is looked upon as acquittal or pardon for the sinner, won by Christ from the Father because He endured the cross in place of the punishment that, according to the strict demands of justice, should have been visited upon sinful man.

3. Thirdly, the SANITARY figure. The lost man is the man who is defiled by the filth of evil. He has been polluted in the stream of wickedness and stained with the soot of sin.

But the stain can be washed away, and though his sins have been as black as the pots they can be washed white as snow in the blood of the Lamb.

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

These are all useful figures of speech, old and hallowed in the memory of men by association with verses in the Bible or familiar and favorite hymns. It is not out of any lack of appreciation of their value, much less to decry them or to deny the truth that they contain, that we say THEY ARE NOT THE FIGURES OF THIS FAMOUS CHAPTER. Here the lost and saved are pictured under different analogies taken from different spheres, the spheres of the family and of the flock.

II. LOST AND SAVED in St. Luke XV.

1. In the first parable, Of the Lost Sheep, to be lost means for one thing being separated from the rest of the flock. A man who becomes separated from his companions with whom he is traveling through the forest stops alarmed, and exclaims, "I have lost myself." Strictly speaking, he is absolutely mistaken, for that is exactly what he has not lost. He has *himself* right there: what he has lost is his companions. To be lost means, then, to be separated from the rest of God's flock, and to be saved means to be restored to their companionship.

To Jesus, sin was SEPARATION: separation from sympathy with mankind—such separation as the Pharisees exhibited. And a man was lost when he had lost sympathy for his fellows. Salvation likewise is the perfection of fellowship.

2. In the second parable, of The Lost Coin, while there is the same idea of sin as separation, there is also the warning that sin is ONE'S NEGLECT TO FULFIL THE PURPOSE FOR WHICH HE WAS MADE. The coin was made to purchase goods with: it was of no use in the corner. It was saved when it again became available to buy food for its owner.

Here the lost man is one who is not fulfilling the highest purposes of his being. It is strange how modern this sounds. In an age when all are demanding "self-expression," and our young people are determined "to live their own lives," it is almost startling to hear Jesus say in effect, "Go live your own life: that is your salvation. I am come that ye may have life and that ye may have it more abundantly. I am THE life. God's highest purpose for you is that you should live a life like mine."

3. In the third parable, of The Prodigal Son, the lost son is the son who is separated from his father. It is separation of spirit, and of will, and of desire from Our Father in heaven, which constitute our lost condition. The son is saved when he embraces his father. Salvation here is UNION and COMMUNION with GOD.

From these parables, therefore, we get some further light on what salvation is. We might gather from them that SALVATION is the SATISFACTION OF THE CRAVING of the human heart for three things.

(1) For FELLOWSHIP WITH MEN.

That craving is the explanation of all our social life, the moving impulse behind love and marriage, and every human friendship.

(2) For SELF-EXPRESSION.

We long to fulfil our ideals, to attain a worthy personality, to make something of ourselves. Whence all our struggle and activity if that is not its impulse? What else does all our work, and study, and play mean?

(3) For FELLOWSHIP WITH GOD. We reach out through the unseen to catch the hand of The Great Unseen. Very few know it, but their unrest, their wonder at the meaning of the painful providences of life, and even their awe in the stilly night are proofs that their soul is athirst for God, yea even for the

LIVING God, who alone can satisfy their heart's desire.

To have these three cravings satisfied is to be saved. It is a sense of inward well-being, of peace, and of joy unexcelled. But, Alas! "Straight is the gate and narrow is the way that leadeth unto life and few there be that find it."

III. HOW CAN CHRIST BRING US THIS SALVATION?

By His Spirit dwelling in our hearts. Christ is Spirit; therefore He can live in us and we in Him.

If His Spirit be in us, our appraising eye is changed, we see men as sons of God; friendship is easy and fellowship more blessed. We will not be lost, separated sheep.

If His Spirit be in us, we will see in His face what our own lives should be, and by His power be lifted out of our lower selves to be like Him. To paraphrase the words of the poet,

"A Man shall arise in me
And the man that I am shall cease to be."

As with Mary of Magdala and Zaccheus, He will call out the best that is in us and we shall realize God's purpose in placing us here. We shall not be lost, useless coins.

If Christ be in us, we shall have fellowship with God, constant and unhindered, for He is the way to God. We shall see God in Him, for He is the light. We shall be at one with God in Him, "Who hath reconciled us unto the Father." We shall not be wandering, prodigal sons.

And we shall be saved. Saved from the hell of discord, and failure, and selfishness. Saved to fellowship, and achievement, and friendship with God.

CLERICAL CHANGES

Rev. John R. Huggins, for eleven years assistant to the Rev. Floyd W. Tomkins at Holy Trinity, assumed the rectorship of Grace Church, West Philadelphia, September 15th. Mr. Huggins succeeds the late Rev. H. Richard Harris, who died in the summer of 1924 after a rectorship of twenty-nine years at Grace Church.

* * *

Rev. Edwin J. Humes, for thirty years rector of St. Paul's, Kensington, on September 30th became rector emeritus. On October 1st, the Rev. Percy G. Hall, of West Englewood, N. J., assumes the rectorship of the parish.

* * *

Rev. John F. Kirk, who has been assistant at the Church of the Good Shepherd, Rosemont, on September 15th became assistant to the Rev. R. B. W. Hutt, at the Church of the Saviour, Jenkintown.

* * *

Rev. John L. Saunders, formerly rector of North Kent Parish, Maryland, on September 13th became rector of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, Philadelphia, succeeding the Rev. James C. Crosson, who resigned last Spring.

* * *

Rev. Dallas E. Buzby, formerly rector of St. Mary's, Haddon Heights, N. J., has accepted appointment on the staff of the Philadelphia City Mission as of September 1st.

* * *

Rev. Robert R. Windley, formerly assistant at St. Mark's, Frankford, has accepted appointment as assistant to the Rev. Frank Goostray, at the Free Church of St. John, Philadelphia.

* * *

Rev. A. E. Henry, who relinquished charge of the Ascension Mission, West Chester, and St. Cyril's, Coatesville, on September 1st, has been succeeded by the Rev. Samuel White, who was ordained Deacon on last Trinity Sunday by Bishop Garland. Mr. White has taken residence at Coatesville.

* * *

Rev. Arthur Moore, who was ordained to the priesthood by Bishop Garland on last Trinity Sunday, has been placed in charge of St. Mary's Mission, Chester, in addition to St. Cyprian's, Philadelphia.

* * *

Rev. Robert O. Kevin, ordained to the Diaconate by Bishop Garland on last Trinity Sunday, and who was in charge of St. George's, Richmond (Philadelphia) for the Rev. A. J. Arkin during the summer, has been appointed on the teachers' staff of the Philadelphia Divinity School.

* * *

Rev. John Wyatt Norris, ordained Deacon by Bishop Garland on last Trinity Sunday, joins the clerical staff of Old St. Peter's Philadelphia, on October 1st.

* * *

Rev. Guy L. Hill, ordained Deacon by Bishop Garland last Trinity Sunday, and who had been previously serving as Lay Reader at Grace Church, West Philadelphia, on September 15th accepted appointment on the staff of Christ Church, Milford, Del.

* * *

Rev. William A. Aulenback, who was ordained Deacon by Bishop Garland last Trinity Sunday, has been placed in charge of St. Andrew's Chapel, West Manayunk, under the Rev. Benjamin N. Bird, rector of St. Asaph's, Bala. St. Andrew's is a mission of St. Asaph's.

* * *

Rev. M. H. Birckhead, who has been assistant at All Saints', Wynnewood, has become assistant to the Rev. Malcolm E. Peabody, rector of St. Paul's, Chestnut Hill.

* * *

Rev. William J. Cox has resigned as Chaplain of the Home of the Merciful Saviour for Crippled Children and has been succeeded as Chaplain by the Rev. Frederick E. Seymour, rector of St. Philip's Church, West Philadelphia.

* * *

Rev. John Ridout, Jr., came to Holy Trinity, Philadelphia, last June as assistant to the Rev. Floyd W. Tomkins. Mr. Ridout is a native of Virginia. Before coming to Philadelphia, Mr. Ridout was in charge of St. George's Mission, Port Arthur, Texas, and was Chaplain of the Seamen's Institute there. He is a graduate of University of Virginia and the Virginia Theological Seminary. Previous to entering the ministry Mr. Ridout was an instructor in mathematics at the Naval Academy. His father is one of the clergy staff of Trinity Church, Boston. The Rt. Rev. James Ridout Winchester, Bishop of Arkansas, is a relative.

MRS. G. WOOLSEY HODGE

At her country home at Exton, Pennsylvania, on August 6, 1925, Mary de Veaux, wife of the Rev. G. Woolsey Hodge, D.D., entered into rest in the seventy-seventh year of her age.

Mrs. Hodge was brought up, confirmed and became a Sunday School teacher and was married in St. Luke's Church on Thirteenth Street above Pine Street.

After her marriage, she assisted her husband materially as a Sunday School and Bible Class teacher, and in the various parochial activities of the several churches of which he had charge. She was for many years the Secretary, and

afterwards the President, of the Parochial Branch of the Woman's Auxiliary to the Board of Missions for the Church of the Ascension; on the Committee of the Diocese for Work among Colored people, of which she was the President for forty years. As such she not only presided at the meetings of the committee, but carried on an extensive correspondence with various missionaries, and made frequent addresses on its behalf in the different parishes. For years she was a member of the Executive Board of the Auxiliary.

She wrote a paper on the Religious Education of Children, which she read before a number of societies.

She was one of the first members, and for seven years the President of the Pennsylvania Society of Colonial Dames of America, Chapter II, until increasing infirmities prevented her attending to any public affairs.

She was a direct descendant of Charles Carroll, of Carrollton; of Chief Justice Chew; Mayor Shippen, of Philadelphia; and a number of other colonial families.

She is survived by her husband, two sons, four daughters and thirteen grandchildren.

SEVEN BIG SINS IN THIS WORLD OF OURS

There are, after all, only seven social sins in this wicked world of ours, according to the Rev. Canon Frederic Lewis Donaldson, of Westminster Abbey.

That may make the millennium seem comparatively near, but the Canon's list of seven covers a considerable territory. Here it is:

1. Policies without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Commerce and industry without morality.
6. Science without humanity.
7. Worship without sacrifice.

"LO, I AM WITH YOU ALWAYS"

"Lo, I am with you always."
No sweeter words than these.
In time of grief and trouble,
The Master sought to ease
Those aching hearts and weary souls
By care and strife oppressed,
That they might find a resting-place
Upon His loving breast.

"Lo, I am with you always."
He spoke unto His own,
That they might feel His nearness
When saddened or alone.
What earthly friend could love so well,
Could be so kind and true,
Or do the things that He has done
For love of me and you?"

—*Beatrice McDonald.*

Deaths Among Clergy of The Diocese

Since the last issue of THE CHURCH NEWS four of the clergy of the Diocese passed to the higher life. They are:

Rev. George Rogers, died on June 2, in his 81st year.
Rev. Henri M. G. Huff, died August 10, in his 70th year.
Rev. John Grant Bawn, Ph.D., died August 28, in his 87th year.
Rev. Michele Zara, died September 5, in his 82nd year.

✠

Mr. Rogers' death occurred at his home in Drexel Hill. He was born in Nottingham, England, in 1844. Graduating from the University in 1873 he came to this country a year later and settled in New England, where he became known as a Presbyterian preacher throughout Massachusetts and New Hampshire.

Deciding to study for Holy Orders he was made a Deacon by Bishop Howe, of Central Pennsylvania, in 1887, and became an assistant at Christ Church, Williamsport. Ordained priest in 1888, his first rectorship was St. James', Pittston, Pa., where he remained until 1890. Then he went to St. Mark's, Lewiston, Pa. Eight years later he was transferred to this Diocese, in charge of St. George's, West Philadelphia. In 1906 he retired from active ministry, but was always ready to help in parishes. Always interested in books, much of his later years was spent in study.

✠

Mr. Huff died very suddenly at his home, 5925 Woodbine Avenue, Overbrook, on the night of August 28th. Earlier in the day he had visited the Church House, and after leaving there was stricken on the street. He was taken to a physician's office and after responding to treatment was taken home. That night while reading in his home he was again stricken.

Mr. Huff up to the hour of his death maintained a keen interest in the work of the Church. He was born in Paulsboro, N. J., in 1855. In 1880 he graduated from the Philadelphia Divinity School, and that same year was made Deacon by Bishop Stevens. During his Diaconate he served as an assistant at the Church of the Incarnation. Ordained priest in 1882 by Bishop Lee, of Delaware, he served two years as rector of St. Mark's, Johnstown, Pa. Between 1884 and 1893 he was in charge of St. Andrew's, Bridgeton, N. J., and St. Thomas', Glassboro, N. J.

From 1893 to 1895 he was an assistant at the old Epiphany Church, then located at Fifteenth and Chestnut Streets, Philadelphia, which is now merged with St. Luke's. For two years he was a Diocesan missionary and in 1899 became assistant at St. Matthew's, where he remained until 1899.

Mr. Huff was Secretary to the Bishop and of the Convention of the Diocese from 1899 to 1904, as well as of the Philadelphia Divinity School, Episcopal Hospital and Trustees of the Diocese. He was also a member of the Board of Triers for several years. In 1905 he retired from active ministry, but was always willing to serve when called upon, and frequently served as Locum Tenens in parishes. He is survived by a widow, two sons and a daughter.

✠

Dr. Bawn, whose home was in Fox Chase, died at Westmont, N. J., after an illness of about two months. Because of illness he had retired from the Chaplaincy of Christ Church Hospital about six weeks before his death. He had been Chaplain of Christ Church Hospital since 1922.

Dr. Bawn was born in Belfast, Ireland, in 1839. He came to America in his early childhood. In 1869 he graduated from the University of Pennsylvania, and from the Philadelphia Divinity School in 1871. He was made a Deacon in that year by Bishop Stevens, and a year later was ordained to the priesthood. From 1874 to 1876 he was rector of the Church of St. John the Evangelist. The year 1877 he served in the Diocese of Delaware. In 1878 he returned to this Diocese in charge of St. Barnabas, Haddington, where he remained four years. After spending some time in travel, he was in charge of Epiphany Chapel in 1892, and from 1896 to 1899 was assistant at St. Andrew's. He served as a Diocesan missionary in 1904 and 1905, and from 1907 to 1909 was at Christ Church, Franklinville, and was assistant at St. Mark's, Frankford, from 1915 to 1919. In 1922 he became Chaplain at Christ Church Hospital. Dr. Bawn was seventh in order of Canonical Residence in this Diocese. He is survived by four nephews and nieces.

✠

Mr. Zara's death occurred in the Episcopal Hospital following an illness of two weeks. His home was at 164 West Coulter Street, Germantown. He was born in Italy in 1844 and was educated at Rome and was ordained to the Roman Catholic ministry in 1866. For some time he was an under secretary at

the Vatican and subsequently was sent to Chicago to take charge of a church of the Roman communion.

In 1882 he was received into the ministry of the Protestant Episcopal communion by Bishop Stevens and a month later under the direction of the Bishop organized the first Italian Mission in this Diocese, now L'Emmanuello Mission, remaining in charge of the Italian work until his retirement in 1909. Since his retirement he rendered service whenever he was needed. In his early ministry he translated the book of Common Prayer into English. His widow, two sons and two daughters survive him.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society Holiday House at Cape May, N. J., opened for the summer of 1925 on June 18th, and closed on September 8th. It was a very happy and successful season; 478 guests were entertained, and spent a restful and enjoyable vacation by the sea. In the early part of the summer, Candidates and the Married Members and their children were received, and a large number availed themselves of the opportunity of visiting the Holiday House.

The days pass happily by, a full program is crowded in, but the guests who want to rest can find opportunity to do so, sitting on the broad porches and enjoying the ocean breeze. Sea bathing always holds its place and is greatly enjoyed. Boating, automobile parties, picnics, beach parties, etc., are a few of the pleasures; and the vacation days fly by only too quickly, and soon all must return to work.

It was a great privilege to have a celebration of the Holy Communion each Sunday in the little Chapel; the visiting clergy in Cape May are always glad and willing to have the Service. Among the many good friends who came was the Presiding Bishop of the Church; it was not only a great pleasure but an honor to have him; also Bishop Knight and Bishop Darst were good enough to have services.

The Holiday House plays an important part in the life of the G. F. S., as Members and Associates are brought close together in the intimate contact of the family life, and many are the deep and lasting friendships formed.

The October meeting of the Diocesan Council will be held in the Church House on Thursday, October 22nd, at 2.30 P. M.

One factory in Japan in 1862; now, 44,000 factories. In Osaka alone, the commercial center of Japan, in factories employing fifteen persons or more, there are 34,400 children under fifteen years of age.

Baby Clinic in One of Our South Philadelphia Parishes

In old St. John's, Third and Reed streets, where is conducted what is said to be the largest "Baby Clinic" in Philadelphia.

CHURCH PERIODICAL CLUB DIOCESE OF PENNSYLVANIA

"To the Librarians:

"We are starting soon another season of work which promises to be a very busy one with many difficulties before us.

"First and most important to the work is the high cost of postage, which has been added in the last six months or more. It is a matter which you must well consider. What are those to do who are depending upon us for their reading material? It is so very easy to simply discontinue magazines for that reason, but you must make it known that the cutting off means so much to our recipients. The sacrifice of a few extra cents would not amount to much when you come to think of it; or better still an offer of one new subscription. Those of our clergy, with growing families to whom $200 a month means very often their salary, just consider how they are to keep up their reading matter if we cut them off now. As the correspondent in this work, which reaches all over the world, I have been deluged lately with letters on this subject, 'Are you going to discontinue next year our magazines from your Diocese? My salary is so small, $1600 a year, I cannot supply my family with proper reading matter, no Free Library nearer than sixty-five miles, etc.' Let us, dear friends, make it a winter campaign to keep our work in this department.

"Second, a few words in regard to books which are needed all the time, to fill our small rural libraries. We have in this Diocese kept up a very good record, and I might say with great pride we more than hold our own among the various Dioceses. May we as co-workers still be able through that light 'to shine often in dark places.' I am sincerely hoping that many parishes will come forward this winter and offer to assist us in this work, for the demand is very great, but the parishes are few, and we never are able to fill every request in the way we should.

"Third, we meet for our first Conference on Friday, October 23rd, and I hope to see many there then. As you know, these Conferences are always open to the public, and I shall always be glad to see a new face among my workers.

"In closing allow me to keep before you the following suggestions:

"The regular giving of periodicals.

"The gathering of books for rural communities.

"The building up of libraries.

"Collecting reading matter for hospitals, etc.

"'The Personal Touch' brought by constant correspondence with your recipients we often think of little importance. Would that I could tell you just what it has meant to me personally! Just a letter, nothing more, but what did it lead to? There have been more lifetime friendships made through the work of the Church Periodical Club, than any of our church people dream of. By a letter, nothing more.

"For the Diocese of Pennsylvania.

"CAROLINE N. KEMPTON."

The Woman's Auxiliary Department

Edited by CLARA M. BREED

MRS. JOHN E. HILL IS NEW EDUCATIONAL SECRETARY

Announcement is made that Mrs. John E. Hill has been appointed Diocesan Educational Secretary, to succeed to the vacancy created by the death of Mrs. H. A. Pilsbry.

Mrs. Hill is the wife of the rector of All Saints' Church, Eleventh Street and Snyder Avenue, Philadelphia, and brings to her new duties a splendid experience. Her appointment to carry on the work so ably conducted by Mrs. Pilsbry has met with general approval. During the entire period of Mrs. Pilsbry's leadership of the Mission Study Classes, Mrs. Hill was one of her most loyal co-workers, and has always maintained a strong interest in educational work.

For many years she has been Educational Secretary of All Saints' Parish, and is the head of the Junior Department of the Church School of that parish. Mrs. Hill is President of the Woman's Auxiliary of All Saints', and President of the Woman's Aid of the South Philadelphia Convocation. She is greatly interested in Summer Conferences, and for several years has been Financial Secretary of St. Martha's House.

The Commission on Mission Study has issued invitations to all Parish Educational Secretaries and Mission Study leaders to meet Mrs. Hill in the Churchwoman's Club rooms in the Church House on Thursday afternoon, October 1st, at 2.30 P. M.

The new Diocesan Educational Secretary will be in her office in the Church House, Room 23, on Mondays and Wednesdays from 10 A. M. to 4 P. M.

MISSION STUDY CLASSES

The first session of the Normal Mission Study Classes will be held Monday, November 9th, at 10.30 A. M., in the Church House. Leader, Mrs. John E. Hill. Subject: "The Church in Latin America." Textbook: "That Freedom." Registrations can be made in Room 23, Church House.

COMMISSION ON MISSION STUDY SALES DEPARTMENT

Open daily, except Saturday, 9.30 A. M. to 4.30 P. M. We are prepared to help the Diocese in every way possible. We carry the textbooks for Mission Study on The Church in Latin America; books on all subjects connected with the Church and her Mission; Church Hymnals, Prayer Books, Bibles, Testaments, and Devotional Books; personal crosses and chains, Prayer Book markers, and Candles. English and American Christmas Cards. Any parishes taking these cards to sell are allowed a 20 per cent discount on orders of $5.00, and a 30 per cent discount on orders of $25.00. M. E. Avery, Business Manager.

Mrs. Adam Averell Ross, Ardmore, Pa., has been appointed Editor of the *Church Missionary Calendar* to succeed the late Mrs. Henry A. Pilsbry. The 1926 edition now ready. Book Form, 50 cents. Hanging Form, 40 cents.

UNITED THANK OFFERING

A Service For

"The Women At Home"

The Triennial Offering of 1925, will be Presented in Trinity Church, New Orleans, October 8th.

On that same date at 10.30 A. M. in the

Church of The Holy Apostles
21st and Christian Sts., Philadelphia

There will be a Service for

"The Women At Home"

Preacher
The Rev. George H. Toop

NORTH DAKOTA INDIANS

St. Gabriel's, Red Hail, is surely one of the most interestingly named missions in the Church. It is in North Dakota. William Cross, the Indian catechist who has served there faithfully for more than eighteen years, was ordained deacon at the recent Indian Convocation. This year's Convocation was splendid all around, showing much faithful work on the part of the Indian Church people and the white helpers in the field. One service was conducted by the Young People's Fellowship. Is this the first Indian Y. P. F. organized?

Perhaps the best news of the District is that work has begun on the new Mission house at St. James', Cannon Ball. This will be a much-needed home for a few Indian girls, with the white workers, and will continue to serve as a community center for the Indians.

A CHINESE COMMUNICANT

One of the Chinese communicants of the Church became interested in it through a night school our Mission formerly maintained for Chinese in Manila. This former Mission school student is now acting President of the famous Chinese University of Amoy and Dean of the Faculties of Arts and Law at that University. He is a graduate of the University of the Philippines and the University of Chicago, member of a Manila law firm, and a life member of the American Academy of Social and Political Science.

IN THE PHILIPPINES

St. Stephen's Chinese School in Manila has a record enrollment of 286, and many have had to be refused for lack of space. English and two Chinise dialects, Amoy and Cantonese, are used, and a catechist (Mr. Yip) from Canton this year has a Sunday night service in that tongue, which is used by the great majority of Chinese in Manila. At Baguio, Easter School for Igorots has over 112 pupils, ninety of them living at the school.

The House of the Holy Child, for Filipino girls, has moved from the outskirts of Manila to a Cathedral dormitory, giving the older girls the advantage of attending public school.

The girls of the Nurses' Training School of St. Luke's Hospital, Manila, distinguished themselves in the government examinations, which twenty-one of the twenty-two passed successfully.

A RECORD IN CHURCH BUILDING

A unique record in church building, which testifies to the energy and enterprise of the Christianized Indian, has been reported by Bishop Burleson, of South Dakota. On June 14, 1924, a tornado swept away the ten chapels on the Crow Creek and Lower Brule Indian Reservations in that State. Work on reconstruction was begun at once. On Sunday, June 14, 1925, the anniversary of the tornado, the last four of the ten new chapels were consecrated. Previously the other six chapels had been consecrated as they were completed. Bishop Burleson believes that this is probably the only instance in the American Church in which four churches have been consecrated in a single day in one Diocese.

HOLY CROSS, LIBERIA

The first fruits of the Holy Cross Mission at Masambolahun, Liberia, are found in the baptism of thirty-five men and boys and one woman. "We most earnestly beg the prayers of our friends for the perseverance of all these souls," says "The Hinterland." "We who live in a country which is at least nominally Christian, where the practice of the Christian religion is a common thing, can form little idea of the hardship which awaits these converts. All their friends and loved ones are pagan, or, worse still, for their opposition to the Faith, Moslem. The pressure to go back to their old rites will be great."

AN APPEAL FROM JAPAN

Our American staff in Japan appeals for reinforcements. A few weeks ago the entire body of American missionaries of all three districts met in Kyoto for a careful consideration of achievement, need and possibilities. It was the most important gathering of our American workers in many years. The General Convocation was petitioned to send priests, women workers, medical workers and material means.

BIBLES ABOARD SHIP

When the Malolo, which it is said will be the largest and fastest high-powered passenger steamship ever built in the United States, sets forth on her first run between San Francisco and Honolulu next spring, it is announced she will be better equipped with Bibles and hymn-books than any vessel ever built in this country.

There will be a Bible in each of the 274 staterooms, and Bibles will be placed in the public rooms and in the quarters of the officers and crew. There will be 400 hymnals for use in the religious services on board. The Malolo is now being constructed at Cramp's Shipyard in this city.

NOTES

The muezzin who sounds the call to prayer from the minaret of a certain mosque in Palestine sends his son to a Christian mission school.

The 315th anniversary of the founding of Elizabeth City Parish, Diocese of Southern Virginia, was celebrated at St. John's Church, Hampton, in July.

A layman in the Diocese of Central New York has sent in subscriptions to the diocesan paper for twelve young people. Who will be the first to follow suit in the Diocese of Pennsylvania this month?

Daily Vacation School in St. John's

This interesting group was photographed at the Church of St. John the Evangelist, Third and Reed streets, Philadelphia, where Miss Helen Weir McHenry, the rector's daughter, is Supervisor of the school. The arrow points to Miss McHenry in the picture.

Movies provide scholarships in Mississippi. From the proceeds of moving picture shows at the State College for Teachers the sum of $125 is set aside each year for the purpose, and several scholarships have been provided. Is there a parish house equipped for moving pictures that could do as much for a Church Summer Conference next year?

She was an American Churchwoman, completing a tour of Japan, and she did not believe in foreign missions. She could not see that the Church had done anything in Japan. Where had she been and what had she seen? She had taken pains to visit every Buddhist temple, apparently, from Shimonoseki to Nikko. Had she looked up any of the places where the Church had missions and gone to see them? Well, no, she had not.

Bishop Reifsnider writes of St. Agnes' School, Kyoto, that in six months there have been seventy-five baptisms and thirty-five confirmations among the girls.

Considerable progress has been made by the Bible Society in replacing the 14,000 printing plates used for printing Filipino Scriptures, which were kept in Yokohama and lost in the earthquake. All the reserve stock of Bibles for the Philippine Islands was also lost.

Unprecedented increase in the circulation of the Bible in Japan is reported by the American Bible Society. The work of resetting type for the Japanese Bible is immense. It will require two years more for the society to regain its pre-earthquake strength.

At one of our nomination mission settlements they had no service on Christmas, Easter, or Whitsunday. No priest available.

Bishop Mosher was recently told by the Superintendent of Schools in the Mountain Province of the Philippines, "I have been in a position to prove your product. I have had many teachers from your Missions Schools and there has not been even one of them, from either Bontoc or Sagada, who has not made good."

This kind of information lightens the heart. The 5400 lepers on Culion Island in the Philippines receive the latest oil-injection treatment. In a period of ten months last year, 104 were allowed to leave, having been bacteriologically negative and symptom-free for an average period of two years before their final examination, and at the same time there were 222 more apparently free, undergoing the same period of observation.

BISHOP TUTTLE MEMORIAL

Announcement is made of the approaching completion of the Bishop Tuttle Memorial House which is being built on the campus of St. Augustine's School, Raleigh, N. C., as a national center for colored women Church workers. It will be the first institution of its kind in the South. The building, which is made possible by the efforts of the Woman's Auxiliary of the Church, is designed to meet the long-existing demand for a school conducted under Church auspices where colored women may receive adequate training in the work greatly needed in the Church's missions of the South.

WELLESLEY CONFERENCE

The Conference at Wellesley is neither Diocesan nor Provincial. It is known as a "general" Conference. Besides this, it is the oldest of all the forty or more conferences held last summer throughout our whole Church, and has kept its place of leadership in a most unusual way. So it was not surprising to find as many as forty-five of its 335 members registered as from the Diocese of Pennsylvania.

These forty-five members represented twenty-two parishes throughout our Diocese; fifteen of them we call city parishes, five suburban, and one rural. Rather an interesting study of figures!

This summer, for the first time, Wellesley gave scholarships to members of several other conferences or schools of the Church. One came from Sioux Falls, one from Eaglesmere, one from Sewanee. Wellesley's purpose in doing this was to give to the leaders of other conferences the chance of making a close study of Wellesley itself and of carrying home anything helpful they discovered in the way of method or management.

This past summer the Wellesley Conference began to take more interest in the increasing number of young people who had registered. Under the leadership of one of our Diocesan clergy, Rev. N. B. Groton, a Young People's Fellowship was organized, gathering together the sixty-five "Juniors"—those twenty-five years old and under. Under the leadership of one of our own Diocesan lay persons, Miss Helen C. Washburn, the sixty or more "Younger Seniors" (anybody between twenty-five and thirty-five years old) came to know each other early in the Conference, and to create real friendships during the ten days we all lived so happily at Wellesley.

On the faculty were again some of the Church's real leaders, bringing the courses to their usual high standard—such leaders as Dr. Boynton, of the General Seminary in New York (who was also Dean of the faculty); Father Huntington, of the Order of the Holy Cross; Dr. Easton, of the General Seminary; Dr. Carpenter, of the University of Buffalo; Dr. Mercer, of Trinity College, Toronto, Canada; Dr. Eva M. Blake, Special Worker in the G. F. S., and Miss Withers, of Newark, N. J.

The pageant was the "Nativity Play of the Chester Miracle Cycle," and was given under the direction of Mrs. Tabor, of Worcester, Mass.

The Meneely Bell Foundry, familiar among advertisements in Church papers, is now directed by the fourth Andrew Meneely in direct line from Andrew Meneely the first, who established the foundry in 1826.

A Group at the Wellesley Conference

The Diocese of Pennsylvania was well represented at this the oldest of all the Summer Conferences.

WELLESLEY AS SEEN BY A JUNIOR

My first impression of the Wellesley Conference was, of course, the setting it is in. Surely no other place could be more ideally suited for such a purpose than this one. I wish that I could show you the campus, beside the lake, with its dignified college buildings placed here and there, amid tall and stately trees. It is very lovely with the Chapel in the center of the group of buildings, reminding us of the central thought of the Conference. Every evening the members of the Conference met on the side of the lake for a brief service at sunset. As the sun sank back of the trees, the Chaplain spoke to us and that quiet and peaceful hour, just before twilight, shall always be remembered as one of the most beautiful services I ever had the privilege of hearing.

The classes, which we all attended every morning, were the most comprehensive to which I have ever been. There was such a diversity of them that everyone could easily find a subject that he was interested in. And our instructors presented their subjects in such a fascinating manner that I, for one, became enthusiastic and very nearly overworked, which is indeed a rare occurrence for me. But it is very hard, in fact almost impossible, not to be interested and enthusiastic when one's leaders have such a love of their subject. One of the classes seemed to be of a particular interest to the Juniors. It was called the "Question Box" and consisted of an open discussion of all current questions pertaining in any way to our Church or personal religion. A clear explanation of every law and tradition seems to be demanded by the modern young person. And the "Question Box" admirably answered this clamoring of "why."

The young people or Juniors, of which group I was a member, were a delightful crowd. We kept constantly in mind the Collect for the Sunday Next before Advent, and tried to "stir up" everything that we came into contact with. The exuberance of spirits which broke out just when things were quieting down for the night kept others at the Conference keenly aware of the Juniors on the top floors. We stirred up many social affairs, held two dances and on one occasion ate a vast quantity of most indigestible but very delicious food at a picnic which we organized.

It was a most happy and congenial group which stirred up a lot of fun. But we carried the same earnest and enthusiastic spirit, which we exhibited in our fun and sports, into the more serious discussions brought up in the meetings of the Young People's Fellowship and in our classes. And most helpful of all, we were given the privilege and opportunity of discussing our problems frankly and on an equal footing with our older friends who were only too kind about helping us solve them.

Personally, the Conference has made me, amongst other things, immeasurably proud of the Church. Until this year I've known very little about it and its affairs, and was very indifferent about it. Now I have found that I know even less about the Church than I thought, but that it is very real and of a great interest to me.

The Conference has given me ten wonderful days that will be very hard to forget, and—well—I'll be back there next year.

VIRGINIA CRAMP.

God has two dwellings—one in heaven and the other in a meek and thankful heart.—*Izack Walton.*

PENNSYLVANIANS AT PRINCETON

Pennsylvania's part in the Princeton Summer School this year was one of which we can all be proud. There were fifty-two who registered from the Diocese who stayed the full term and one of the things which impressed the faculty most was the spirit and fellowship which Pennsylvania helped put into the Conference.

We took up the life of the Conference the first day at supper by singing for the school many good old Pennsylvania songs, which had the effect of making everyone feel welcome and at home. A feeling of Conference life was enjoyed by those to whom a Summer Conference was a new experience. Throughout the next few days Pennsylvanians were little heard of; they were too busy with the work and success of the Conference and were busy making many new friends and acquaintances. No one would have ever suspected that we as a group had met before the Conference at a meeting at the Church House.

It was not until Field Day that the Pennsylvania group was called together to enter into the events of the day. Amid cheers and yells Pennsylvania carried off the cup for second prize, coming within four points of the winner, Long Island Diocese. Not only were honors earned for sports and outdoor activities, but also in the school work, several receiving diplomas, and many completing examinations for credits.

The Sunday Evening Sunset Service was in charge of the Young People, which group was headed by one of the young men from our Diocese, with several others taking leading parts. To the joy and benefit of the Conference, Pennsylvania responded willingly. They were eager to take away the most tangible asset a Conference can give, and that is a love for Christ and an eagerness to carry on His work. They worked and they worked hard, they played and they played hard, and when they return to their parishes this fall they are going to take with them that something which cannot be expressed, but which will be a small flame to lighten the Church and Community, and be a fire to kindle in the hearts of men a love for Jesus Christ.

GUSTAV MECKLING.

PENINSULA SUMMER SCHOOL

The Peninsula Summer School is growing in every way. The attendance this year was greatly increased, numbering just over 200. It was fine to see how the clergy of the Peninsula dioceses were realizing more and more the value of the School for the Church's work and life in their parishes. They not only came themselves but saw to it that those for whom they had important work in their parishes also came.

So, priest and parishioner came together, taking over their individual parish problems and bringing them to the Conference for solution and help to be gained from the faculty and classes. I asked one or two into which classes they were going and the answer was, "My rector says I am to take so and so," naming the class and subject. But the most important cheering growth was in the increased desire and seriousness and co-operation shown in learning how the better to do God's work and extend His Kingdom. It created a real atmosphere of desire to do better work which we all breathed and I am sure that we all left Ocean City, Md., feeling that it had been good for us to have been there and we went our homeward ways more strongly bound together in the Fellowship of God's Love and Faith.

BETHLEHEM SUMMER SCHOOL

The Bethlehem Summer School was held at Bishopthorpe Manor on a street of the same name. The place is like Jerusalem of old—"beautiful for situation." Classes were held under the fine old trees. A gymnasium, swimming pool, tennis courts afforded diversions of all sorts for athletically minded people. One no longer needs to argue the value of the summer schools, they have proved themselves.

At the summer school in Bethlehem in 1924 there were enrolled and in attendance from the Diocese of Pennsylvania six persons; this year the number climbed to fourteen. It is interesting to notice in our Diocese the growing desire to share in the life of the summer school. It is always a joy to be welcomed in Bethlehem by our Presiding Bishop, the Rt. Rev. Ethelbert Talbot. Those on the faculty were the Rev. C.

(*Continued on page 23*)

Fall and Winter
Outdoors:
Golf
Riding on the Beach
Boardwalk Activities
Aviation
Indoors:
Music and Entertainments

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LEEDS and LIPPINCOTT COMPANY

The Young People's Fellowship

The Blue Booklet

"A Little Blue Booklet" has just come off the press. Not a large edition, to be sure—only 300 copies. But an edition that ought to be of real practical use to the Young People's Fellowships of the Diocese of Pennsylvania or of any other Diocese where the booklet may find its way.

Its title is "Suggestions for Young People's Fellowships." It is issued by what is known as the Diocesan Council of the Young People's Fellowship—a council composed of the five officers of the Diocesan Fellowship and five other persons appointed by the Department of Religious Education of the Diocese.

"The Price of the Book?" somebody asks. It has no price—but this does not mean it has no value! But the Council has published it as an experiment—and it hopes the Young People's organization, especially of our own Diocese, may find it suggestive. It may be had free of charge at the Book Room in the Church House.

Inside the blue cover are only four pages. The first opens with the statement that all the suggestions were "made by the delegates" of the different Fellowships and "represent ways and means which have been found successful by experience." Then follow the suggestions grouped under the four headings familiar to our Young People—Worship, Study, Service and Fellowship, and "we are passing them on to you with the hope that you will find them useful in the conduct of your meetings and in the planning of your programs."

It is not intended that this Blue Booklet should take the place of the yellow Handbook put out by the National Council in New York. It is rather supplementary to it and tries to point out not so much what *will* work but what *has* worked in the Fellowship meetings that have been held in the past.

A booklet, similar to this blue one, has also been published by the Diocese of Virginia—one containing 44 pages. The Diocese of Massachusetts has also published a booklet, that was used somewhat in our Diocese last Spring—but it is rather suggestions for forms of a devotional service.

Don't let anybody think the Young People's Movement has shaped itself into any fixed "mould." It is still feeling its way and is ready to make test of any new suggestions in the way of Worship, Service, Study or Fellowship that may come to it.

NATIONAL FEDERATION OF YOUNG PEOPLE

The Young People's Movement has at last culminated in the formation of a national organization under the name of National Federation of Episcopal Young People. This important step was taken at the National Conference for Young People assembled at the National Center for Devotion and Conference at Taylor Hall, Racine, Wisconsin, from August 27th to 30th.

Delegates were present from Young People's organizations of twenty-nine Dioceses and Provincial Young People's organizations from all of the Provinces except the First. Official Provincial Advisors were present from the Provinces of Sewanee, Midwest, Southwest, New York and New Jersey, and Northwest. Reports showed there are in existence fifty-one diocesan Young People's organizations. At the election of officers, Mr. Linden H. Morehouse, Province of the Midwest, was elected Chairman, Mr. Frederick Delzell, Province of the Southwest, Vice-Chairman, and Miss Emma Twiggs, Diocese of Georgia, Secretary.

Saturday was devoted entirely to a discussion of national organization and the framing of a Constitution, which was finally drawn up, embodying a National Commission to be composed of eight young persons, one from each provincial organization, and six Advisors, to be chosen by the National Council. The Constitution also provides for a triennial conference.

Every one felt that a very important move had been taken in the formation of this National Federation, and at the suggestion of the chairman, the Gloria in Excelsis was sung. The spirit of the delegates can hardly be adequately described. There was no person present who did not feel the responsibility that he or she had in drawing up a National Constitution, and the enthusiasm of the youth of the Church was always apparent.

A number of resolutions were passed. But probably the most important resolution was that drawn up as a statement to be presented to General Convention. The preamble notifies the Convention of the organization of the "National Federation of Episcopal Young People."

"It is our understanding," the preamble adds, "that the National Council in its budget to be presented to the General Convention of the Church has made provision for a Secretary of Young People's Work, in the Department of Religious Education, who shall work in the interests of the National Federation of Episcopal Young People and the National Student Council; and, therefore:

"Whereas, we appreciate this consideration and realize the unity of purpose of the Young People whether in colleges or in the parishes, and yet feel that these are two distinct types of work;

"Be it Resolved, That we hope that the time may come when there will be a secretary for the National Federation of Episcopal Young People and also one for the National Student Council;

"Be It Further Resolved, That through our four-fold purpose of worship, study, service and fellowship in the 'Five

Second Annual Convention

of the

Young People's Fellowship

will be held in

November

—

WATCH FOR THE DATE

Fields,' we pledge our loyalty and support through the National Council to the Church and its General Convention."

Probably the most far-reaching result of the Conference will be the National Commission. It is anticipated that this Commission will meet two or three times a year to discuss Young People's work and exchange ideas, and literature will be issued, describing the work among the young people in different parts of the country, so that all organizations will have the benefit of the experience of others working along the same lines.

UP ROCHESTER WAY

Over a thousand children and young people are enrolled in the various activities of St. Paul's Church School, Rochester, N. Y. A Church School Staff of twelve meets every Tuesday morning at 9 to plan the daily and Sunday work of the various groups, which include a week-day school class, a service council and program, Boy and Girl Scouts, Order of Sir Galahad, Church Hour Kindergarten, Young People's Fellowship, gymnasium teams, etc. They gave over $2000 during the year to about seventeen projects.

THE DEVOTIONAL SERVICE

Probably the one way in which the different parish fellowships differ—not only those in our Diocese but those throughout the Church—is in regard to the devotional service that opens the meetings.

In some parishes the President is always the "lay-reader" and conducts the services; in others the leader is changed from meeting to meeting; in others the service is very brief, consisting of a hymn, the Creed, the Lord's Prayer and one or two collects; while in still others the devotional service lasts for twenty minutes and not one person but ten or twelve persons take part in reading from the Bible or offering the prayers.

A group of Young People would undoubtedly conclude—almost unanimously—that it isn't going to work toward the strengthening of the Fellowships to "slide over" the devotional service, treating it almost as if it "had to be" because we are a Church organization.

The worship must be real above everything else—and there are many who feel it can never be as real as when different members of the group are taking part in some way. There is no impression without expression—we really haven't prayed at our best till we have uttered the prayer with our own voice and have heard it with our own ears!

There is one fellowship in our Diocese where extemporaneous prayers are offered by two or three of the young people at each of the devotional services on Sunday night. It "means a lot" not only to those who are kneeling there—but especially to the one who is speaking aloud to God!

One of Our Fellowship Groups

Y. P. F. of St. Thomas, Whitemarsh, on their annual picnic at Sanatoga Park

YOUNG PEOPLE'S MEETING AT GENERAL CONVENTION

The young people of the Church in Louisiana and in neighboring States are planning that all members of the Young People's Movement shall get together at General Convention for a friendly gathering on Saturday night, October 17th. The Southern Yacht Club has graciously given its beautiful and spacious club house for use by the young people.

The entertainment will take the form of a banquet. The program will consist of a characteristic young people's mass singing, addresses from outstanding leaders in the movement, and one great inspirational address. On the following morning a great corporate Communion service for young people will be held.

BETHLEHEM SUMMER SCHOOL

(*Continued from page 21*)

E. Tuke, Young People's Society; Miss Z. Gordon, Religious Education; the Rev. A. Bland Mitchell, Field Department of the National Council. Miss Katharine Merritt, G.F.S., and Mrs. W. W. Wishart, Woman's Auxiliary.

Come, let us go to Bethlehem next summer. Invest in instruction and realize results. VIRGINIA L. OLIVER.

PENINSULA SUMMER SCHOOL

Why do people attend Church Summer Conferences? There are a variety of reasons, foremost of which are:

a. To obtain more efficiency in one's work in the home parish.

b. To receive inspiration from the leaders of the Conference.

c. To come in contact with those engaged in similar work.

There are, no doubt, many other reasons equally good, but if a Conference meets these three requirements would we not consider it a success?

The Peninsula Summer School answered these requirements in every particular, for we could not have had a better faculty or more inspirational leaders, or a more congenial group of people.

The days began with the Early Service, followed by classes which continued until dinner time. After dinner, there was baseball on the beach and bathing in the ocean.

The program for the evening was varied, consisting of an Illustrated Lecture on the Holy Land, a Missionary Impersonation of a Chinese and a North American Indian, a presentation of Rosamond Kinball's "Nativity," given by members of the class on Pageantry, and, of course, Stunt Night, when everyone was given an opportunity to "express himself."

There were 200 registered in all—lots of young people and no rules. This typifies the spirit of this Conference. People lived a normal and religious life, ready for any good time and personifying naturalness in religion.

OLIVIA GAZZAM.

PARISH FINANCES

The Vestry was determined to cut expenses, but the Rector was pleading for some necessary repairs.

"Gentlemen, I hate to ask for more money when you seem so short of funds, but the truth is we must have a new bell rope. The old one is frayed up so high that the janitor can't reach it to ring the bell."

"You are wrong, Parson. We can't get a new bell rope just now, so we will have to get a taller nigger."—*Alabama Churchman.*

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

The Rural Messenger

The National Rural Workers' Fellowship of the Episcopal Church was organized in June, 1924, at a conference held at the session of the Rural Church Summer School, at the University of Wisconsin. The Fellowship was organized for the following purpose:

1st. To promote the interest of the whole Ministry of the Church in Rural Communities.

2nd. To increase the fellowship among those interested in such service.

3rd. To aid the National Council in its service to the Rural Field and Workers.

Starting with a membership of 33, the number had risen, at the last annual meeting, held also at Madison, in July of the current year, to about 100. At the meeting this year the following officers were elected:

The Rev Oscar Meyer, Oxford, N. Y., President.

The Rev. E. W. Couper, Minneapolis, Minn., Vice-President.

The Rev. Val. H. Sessions, Bolton, Miss., Secretary and Treasurer.

The first number of the new magazine of the Fellowship, entitled *The Rural Messenger,* was published at the beginning of September. The editor is the Rev. Val. H. Sessions, rector of the Bolton Field of Rural Missions, centered at Bolton, Mississippi. The publication of the new paper is regarded by its editor as an experimental venture, but it is hoped that the need of a paper devoted to the rural interests of the Church will be generally recognized, and that it will receive adequate support.

The Fellowship is open to all who subscribe to its purpose, and who pay the yearly dues of $1.00, one-half of which is for subscription to the magazine.

Rural Churches

By The Rev. Henri M. G. Huff

This article on "Rural Churches" was prepared by Mr. Huff for "The Church News" and sent to the Editor a few days before Mr. Huff's sudden death in August.—Ed.

There are so many phases of diocesan work in their experimental processes, at this time, that in the brief space allotted only a single feature may be emphasized.

That feature brings to one's attention the revival and intensifying the interest of the whole Diocese in the rural churches. Among these are St. John's, Concord, and St. Luke's, Chadd's Ford; St. David's, Radnor; St. Peter's-in-the-Valley; St. James, Perkiomen; St. John's, New London; St. John's, Pequea; St. Paul's, West Whiteland; St. Mark's, Honeybrook; St. Mary's, Warrick; St. Paul's, Upper Providence, and The Messiah, Gwynedd. The first seven played their representative part at the institution of the Church of England in our Commonwealth as a separate and independent ecclesiastical government. They, with the others during Bishop Potter's Episcopate, were important churches as centers of Christian fellowship, service and worship. Limitation prevents one from going into the history of the separate work and activities of these parishes to the beginning of the Civil War. It may, however, be of interest to know that there are recorded statements by the early settlers which reveal the fact that their social and industrial organizations were conceived and planned in accordance with a distinct Christian belief and outward forms prevailing among them. It is by those records of Christian allegiance that we can account for both the genesis and the reason for the being of the colonial churches, which were erected at the first, out of the "Devotions" of the people.

1. *The Civil War.*

The struggle in which our Nation was engaged had its effect upon the social and industrial conditions of the rural communities, and naturally upon their organized Church life.

As consequences of those trying times, families were dismembered; the congregational units were depleted; important men in commercial and manufacturing interests sought the larger towns and cities in which to engage in new industries and create wider opportunities for wealth and greater power.

Under such adverse circumstances it takes but little thought to understand how completely the character of the neighborhoods of these churches would be changed. The splendid people who did much to sustain them moved away, others sacrificed their lives to preserve the nation's Union. This change was effected also because the farmers who had previous to the Civil War been owners and managers of farms of large acreage were compelled by the financial conditions of the times to sell portions of their estate to those who were able to work them. This readjustment of the farming industry brought new people, but with less worldly substance to the countryside. Nor were they always of this Church. This change in the various conditions of rural life affected seriously the country parishes. They began to weaken in their activities both from decreasing membership and resources.

During the reconstruction period of our Government most of these churches became dependent for support on the very missionary agencies, the Advancement Society and Missionary Society which they in their prosperous days had been instrumental in promoting. These conditions brought about naturally the inevitable results, loss of opportunities, alienation of glebe lands, the deterioration of Church property, the indifference of the communities in which these churches were intended to serve. These embarrassments obtained for nearly twenty-five years.

It was not until the helpful and promising ministrations of Bishop Mackay-Smith that those foremost in Diocesan Missions began to admit that the authorities had too long neglected the rural churches as centers of Christian work.

2. *The Programme of Revival.*

The Bishop held to the firm conviction that the rural churches could be brought to a near self-sustaining power, to a greater efficiency and renew their devotion to the original purpose for which they were organized.

The first step in his programme was the selection of the Rev. Jules Prevost

to be the incumbent of St. Paul's, West Whiteland, and of St. Peter's-in-the-Valley. The promising effects of Mr. Prevost's oversight were almost immediate. The recorded results of this revival speak for themselves. There is nothing in the diocesan administration more praiseworthy than the change both in temper and attitude towards the conditions and needs and opportunities of our country churches brought about by the Bishop's successors in office. For like results with those of Mr. Prevost's ministry have come to pass in the policy of parochial activities at St. Mary's, Warwick; through the new trend given to the outlook and opportunities of St. Mark's, Honeybrook (Church Hill); the renewal of the original purpose of St. John's Church, Concord, and St. James, Perkiomen, and by the forward movements in other of the rural churches.

The expedition of travel, the constant inter-communication between city and country affairs relating to the essentials of human society—trades, politics, education and religion are increasingly forcing themselves upon rural communities that it would seem the countryside may soon come into its own again. Our country churches if they are supported to meet the responsibilities of this industrial and economic revival will then share in those higher values which give strength and permanence to the spirit of Christian living, manifested within their several communities.

3. *A Neighborhood House.*

In closing this survey of rural churches the writer is constrained to state a final word with reference to St. John's Church, Pequea, and its promise of opportunities. In the '40s and '50s it was a parish of importance throughout the Pequea Valley. It was the mother church of St. James, Lancaster, Pennsylvania, a rector of which was chosen by the Diocese to be the Assistant Bishop (Dr. Bowman).

To bring this old rural church within the present progress of country churches it needs a Neighborhood House.

The *very first* suggestion and plea for such a building for rural churches was made by the speaker at the morning session of a district conference held in St. John's Church, June 25, 1915.

At this conference there were 200 representatives from eleven churches of Chester and Lancaster Counties. The people of the surrounding country in the midst of their harvest work came because they were interested in the future of St. John's.

The conference gave the members a new hope and outlook. It was the parish's opportunity. But the thing needed to give a higher value and permanent usefulness of St. John's to its community was not accomplished by the two succeeding incumbencies. The reasons for the failure which led to a discouraging and uninviting situation in this old parish are known to the writer, and they need to be inscribed on water.

Is it too much to hope that the much-needed auxiliary to St. John's work will be provided and the "House" built as a memorial to Bishop Bowman?

EMMANUEL, QUAKERTOWN
Rev. W. J. Wilkie

Throughout the year, the missionary at Quakertown arranged for two Sunday afternoon services each month at the Holiday House Chapel, Sellersville. A small Sunday School is also maintained. During the summer months, services on the other Sundays are provided for by the staff of Holy Trinity, Philadelphia, and while the Holiday House is open the attendance is, of course, larger than at other times.

The missionary also conducts a service once a month, except in mid-winter, at a private house near Garyville. By these outside ministrations the privileges of the Church are brought within reach of a number of families who would otherwise be deprived of them.

ST. JOHN'S, CONCORD
Rev. David L. Sanford

Sunday, September 6th, the congregation of St. John's celebrated the rector's birthday by turning out in such numbers as to fill the Church. Nearly all the communicants of the parish were present and received with the rector, and there was a number present from other places.

The offering was for Foreign Missions, and in place of the regular address was a very thoughtful and accurate account of Chinese affairs in the present crisis, and their relation to Christian mission work, by the Rev. Edgar L. Sanford, of Zangzok-Shanghai district, who is at present on furlough.

As a result of the address lately given by the rector on the subject of "Sources of Public Opinion," with incidental reference to the need of better acquaintance with the real facts about our Church work, the rector received fifteen requests for subscription blanks for THE CHURCH NEWS.

St. Luke's, Chadd's Ford, has lately acquired a complete set of altar linen, very beautifully made, including the burse and colored veil for the Trinity season in silk, handsomely embroidered.

On September 5th, occurred the wedding of the youngest son of the rector, Mr. David Platt Sanford, to Miss Cornelia W. Hibbard, daughter of one of the prominent citizens of Concord Township. The young couple will reside in Newark, N. J.

ST. MARK'S, HONEYBROOK
Rev. Geo. N. Holcomb

At St. Mark's, the continued success of the Sunday evening meetings at the farmhouses, through a period of now nearly five years, has proved them to be, under the conditions existing in the open country, an effective way of carrying the Church and its message to people outside the regular congregation. These meetings, together with the bi-weekly meetings of the Ladies' Aid Society, which now numbers fifty-four members, have proved also an effective means of promoting neighborliness among people living near to one another, but belonging to different religious bodies, and having few other opportunities for meeting together.

The annual fair, held in June, was as successful as in past years, and the net proceeds were greater, amounting to $300.

In the early spring, the reconstruction of the long wall about the churchyard was completed at a cost of about $200. Last winter, a new furnace was installed at the Church. During the summer, the rectory and barn were painted at a cost of $212. A new kitchen, in the basement of the Church, is now nearly completed, with concrete floor, plastered walls and wood ceiling. An outside entrance and window have been added, new cupboards and tables have been built and a new stove installed, and new wiring with additional lights. The kitchen will cost over $200, and has been made possible through the generosity of Dr. Ashton B. Talbot, a member of the vestry. The Sunday School room is to be newly finished throughout and a new and larger entrance built. All the above improvements have been made by the parish itself, no outside financial aid being asked.

The Junior Auxiliary has made articles to be sold at the fair, and sends annually two missionary boxes, one to China and one to the domestic field. This year, under the leadership of the rector's wife, they have been selling in the neighborhood handicraft products, made by the children of St. Liobe's School, Wuhu, China, for the building of the new hospital there and the other work of the school. The value of these products already sold at St. Mark's amounts to over $160.

ST. MARY'S, WARWICK
Rev. W. R. Agate

Under the leadership of the rector, St. Mary's, in this Diocese, and the Churches at Morgantown and Churchtown, which, although in the neighboring Diocese, are under the charge of the rector of Warwick, have made notable progress during the past summer.

(Continued on page 27)

The Editor's Book Shelf

The Hardest Part. By Rev. G. A. Studdert Kennedy, M.A., M.C. Doran. $1.50.

"What is God like?" was a question once asked Chaplain Kennedy by a British officer who lay in a base-hospital slowly recovering from his wounds. That question is as old as the human race. It is the cry of a spirit which in its quest for God has not experienced the companionship of the Master. The same officer supplemented his question with the statement, "That is your real business, Padre; you ought to know."

This volume is an attempt to answer the question and proves that the author knows his business and works at it. At the head of each chapter the time and place of writing are noted and also the circumstances surrounding the writer. The book was written during the war. Therefore much "war paint" is used in the various colorings and pictures which the author sets before us. While this does not detract, nevertheless it does well to keep it in mind while you are reading the book. The atmosphere of the trenches and battlefields not only heighten his zeal but they also intensify his pictures of our Lord, especially where He reigns from the Cross. He holds before you not a cross of brass and a crown of gold but a cross made of real timber with nails in it which hold bleeding hands and feet and a crown of thorns which makes even the head of God bleed. God is not an omnipotent wilful sovereign but a loving Father who desires peace for His children and suffers so long as they do not attain to it.

The author's prose is at times almost like poetry while his mind is seldom anything else but that of a poet yet, there is more truth than poetry in what he writes. He says things which must be true but which people have never thought of as being so. In his chapter on God in History where he refers to religious wars, he says, "Of course a deeper study of history reveals the fact that they were not really religious wars. Religion was not the real, but only the apparent cause of them. They were just political and commercial struggles waged under the cloak of religion."

He has an ever increasing hatred for war. "War is only glorious when you buy it in the Daily Mail and enjoy it at the breakfast table. It goes splendidly with bacon and eggs. Real war is the final limit of damnable brutality, and that's all there is in it."

Not infrequently do we find him skidding off the track but he always finds the center of the road again and makes excellent time and progress. His whole aim seems to be to bring one from an unreal world to a sphere where you can feel both your feet resting on a sure foundation. There are many theories of the Atonement but he makes it a very real and practical thing. God's sufferings are not of the past only but also of the present.

His chapters on prayer, the Sacrament and the Church are well worth reading. Several quotations may illustrate this.

"The greater our reverence for the Sacrament, the stronger is the temptation to make it an end in itself, and insist upon it as a means not to fine life, but to salvation undefined."

"The real duty of a good Catholic is not to wear vestments and hate Nonconformists, but to love everybody and wear Christ."

"The priest is not a substitute for the prophet. The prophet sows the seed, and the priest feeds the tender plant that springs up from it."

"At the beginning the Church beat the world by suffering; later, the world beat the Church by compromise."

War experience did not destroy the Creed for Studdert Kennedy but taught him its real meaning. Now he is endeavoring in the light of his experience to teach us what our Faith really implies. He shows us plainly that the comfort which comes from our religion is that which comes from the Cross and not from the cushion.

If you begin to read this book you will not care to put it aside until you have finished it. W. T. M.

A Review of Healing in the Churches. By Francis M. Wetherill, D.D. Fleming H. Revell Co. $1.25.

This book is a comprehensive survey of the whole field of Christian Healing, but lays special stress upon the Ministry of Healing as the Function of the Church in combatting sin.

The special purpose of the author is to discover the moral power wielded by the Church in the exercise of the healing ministry. Another note of special emphasis in this volume is the relation between sin and disease. This is being used more and more by those clergy who make a spiritual healing a regular part of their pastoral work.

We believe the book will be of great interest, especially to those who are just getting acquainted with this field of Christian enterprise. Those who have read considerably along these lines will value Dr. Wetherill's book.

The author reminds us that the healing of Jesus is not merely physical—not even chiefly physical, but moral and spiritual. He reviews the well-known methods of spiritual healing—not by way of commendation, but in order to get the perspective of the whole movement and to make possible an accurate estimate of the moral forces released. The methods thus reviewed include the simple Apostolic, Anointing, Prayer—both as shown in the ancient liturgies and the "prayer of faith" as prescribed by St. James; the Laying-on-of-hands, etc.

Two interesting chapters are devoted to "Healing in the Historic Church" and "Idealism." Dr. Wetherill is rector of St. John the Baptist, Germantown, Phila.

A. J. G. B.

The Secret Garden of the Soul. By E. Herman. George H. Doran Company, New York.

While Christians may vary widely in doctrine and discipline and forms and ceremonies, this little book of twenty-six devotional studies is another proof of the fact that in their mysticism they are at one. For here we have the Anglo-Catholic wife of a Presbyterian minister writing a series of meditations which are published after her death by her husband because "many men and women belonging to different schools of theological thought and various ecclesiastical communions" had testified to the rich spiritual benefit they had received from them.

And we cheerfully add our own testimonial to theirs. In recent years no better books of meditations has been published than those by Mrs. Herman. As would naturally be expected from the pen of a writer who is both an authority on the history of Mysticism and a mystic herself, the studies are largely devoted to emphasizing the need of intimate and direct personal contact with the ever-present God. "He is not far from any one of us" is the thought that underlies the whole work. Yet her mysticism is not of the vague or visionary type of such famous mystics as Jacob Behmen, a mysticism which the man in the street, if he even heard of it, would associate with some mental derangement. It is a very practical mysticism. Anyone who will read the first of these studies, "The secret garden of the soul," from which the book gets its title, and then compare it with the twenty-fifth, "The art of encouragement," will see that a Christian may have a life that is hid with Christ and yet be, not a dreamy visionary, but an intensely sensible and practical person. One of the reasons why the book is so helpful is the abundance and aptness of the illustrations. Mrs. Herman has the teacher's art of illustrating. She should be an example to our preachers.

G. C.

(*Continued on page 30*)

(*Continued from page 25*)

A new veranda has been completed at the rectory, and a concrete walk built, leading to the front door. A recent féte netted St. Mary's about $140. Under the leadership of Mrs. Agate, the vested choir is doing excellent work.

At Morgantown, the new and beautiful Church of St. Thomas, built to replace the former Church on the same site, which was destroyed by fire, was consecrated in July. The total cost of rebuilding, including the handsome memorials, was $17,300. All except $3700 of this sum was obtained through the devoted generosity of the members and friends of this old historic Church. At the Consecration Service Bishop Talbot was assisted by Coadjutor Bishop Sterett, the Ven. Harvey P. Walter, the Archdeacon, and by Rev. W. R. Agate, minister in charge. From 1 to 3 P. M., a bounteous luncheon was served by the ladies of the parish in the parish house. At 3.30, there was an historical meeting, under the presidency of Bishop Sterrett, at which addresses were made by Prof. Plank, of the parish, Archdeacon Walter and others, including visiting clergy from other parishes.

ST. PAUL'S, EDGELY

One of the brightest spots in the Bucks County Mission field is St. Paul's Chapel at Edgely. The people of this community are responding to the work of the Church with an enthusiasm which is most gratifying to those who labor in their midst, and which well warrants the hope of greater achievements in the future. The growth of the Mission during the summer months, while rapid, is still solid and substantial; and there is every reason to believe that the Church is meeting a real need of the town. There is, in Edgely, a Union Church, which, however, is handicapped by its lack of a settled minister. The town itself is small and isolated, and St. Paul's Chapel, in addition to its religious functions, serves also as the principal center of social activity.

Those interested in Edgely will be pleased to know that the attendance at the Evening Prayer service now averages forty or more. Twenty members usually attend Holy Communion which is celebrated once a month. The Church supports a flourishing Sunday School with an enrollment of over sixty and almost perfect attendance. The program for the coming year includes the organization of an adult Bible class, to secure a teacher for which every effort is being made. There have been twenty-two persons baptized during the past year; and a confirmation class of fifteen is now nearing the completion of its course of instruction. This class constitutes the young peoples group of the town. Among the material improvements may be mentioned a new roof on the building, the materials for which, costing $110, were supplied by the women, and which was constructed by the men of the parish. A large and faithful choir has been assembled, and a regular organist procured. In general, one may say that the appeal of the workers has been earnest, and the response of the people immediate and cordial.

Dr. J. L. Prevost, of Langhorne, is the rector of the Mission. Through the summer months, Mr. Francis Gray, of the Divinity School, has been in charge. The situation is now in the hands of Mr. Dudley Zuver, a graduate student, also of the Philadelphia Divinity School.

Between Sundays

Most Church people see their rector only on Sundays. What he does with his time on the six days between public appearances is as deeply veiled in mystery to them as the subjects on which the seven-year locusts meditate during the six years they are out of sight.

It is even to be feared that "certain, irreverent fellows of the baser sort"—as St. Paul called those lacking in respect for the clergy—go so far as to insinuate that he doesn't do much of anything, unless to take an occasional service, that consumes no more than an hour of his time. Wiser heads, of course, know that he has many engagements, that it takes much time to administer the affairs of the parish, and that if he is giving out spiritually on Sunday he must devote much time to filling up during the week.

But there being such a large percentage of people who either do not think at all, or are a little hazy on this subject, the editor of THE CHURCH NEWS thought it might be helpful to publish the schedule of a typical clergyman of the Diocese. So we asked Dean West, of the Convocation of Norristown, rector of Calvary Church, Norristown, what he did between Sundays. Below we publish his letter in reply to our request.—ED.

"My dear Editor,

"As you have expressed a desire for a schedule for the wise use of time, I thought you might be interested in the following. It is, of course, a personal plan, probably not adaptable to another; but it may be interesting as a sample.

	7.30 8.00	8.30 10.30	10.30 12.30	1.30 2.30	2.30 3.30	3.30 5.30	7.30 9.30
Monday	Devotions	Correspond	Garden	Reading	Reading	Visiting	Boys
Tuesday	"	"	Sermons	"	"	"	Girls
Wednesday..	"	(Parish Paper)		"	(Recreation)		Men or Open
Thursday ...	"	Correspond.	Sermons	"	Reading	Visiting	Choir
Friday	"	Sermons	Sermons	"	"	"	Open
Saturday	"	Sermons & Services		(	Open		)

"This is rather a counsel of perfection and innumerable interruptions break into it. For instance, I had on my calendar last year some 450 engagements, none of which would come under the above headings; but I believe it is worth while havig some such ideal to prevent so far as possible the waste of time upon unnecessary time stealers

"This plan provides for physical, mental and spiritual development and it also insures the exercise of the pastoral, prophetic and priestly functions of our ministry and tries to keep in check the demands for administrative work.

"I would be glad to know, at your leisure, what you think of the scheme and especially wherein it might be improved.

"With kind regards, I am,

"Cordially yours,

STANLEY R. WEST.

"P. S. I find this schedule works out as follows in hours:

Devotions	3	Reading	9	Parish Paper	4
Sermons	10	Meetings	7	Social	3
Visiting	8	Correspond.	6	Exercises and Garden	5
				Total	55

A small boy approached his father a few Sundays ago with a request for a dime.

"What do you want it for, son?"

"To take to Sunday School."

The father, in a spirit of fun, protested: "You mean a penny, don't you? When I was a little boy I never took more than a penny to Sunday School."

"No, Daddy," was the instant response, "what I want is a dime. Religion's gone up."—*Exchange.*

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

JAMES LOGAN FISHER

At a stated meeting of the Vestry of Trinity Church, Oxford, the following resolution was adopted:

"Resolved, That the Vestry of Trinity Church, Oxford, has heard with deepest regret the death of Mr. James Logan Fisher, one of its most valued and respected members. He served for many years, acting at various times as Secretary of the Vestry, and Deputy to the Diocesan Convention. Also as Treasurer of Trinity Chapel, Crescentville.

"Mr. Fisher was appointed Rector's Warden April 1, 1907, which position he filled until his death with a zeal and a consideration which endeared him to all of his associates, and a zeal and conscientiousness which were of inestimable value to the Church.

"Resolved, That a copy of this resolution be sent to his sister, Miss Maud Fisher, with the Vestry's sincerest sympathy, and that it be published in THE CHURCH NEWS."

JAMES L. WHITAKER,
Secretary.

RUSH ROWLAND

At a special meeting of the Vestry of Trinity Church, Oxford, following the announcement of the death of Mr. Rush Rowland, the following resolutions were unanimously adopted:

"Resolved, That the Vestry of Trinity Church, Oxford, is deeply moved by the announcement of the death of Mr. Rush Rowland, a lifelong resident of this Parish, who sustained the best traditions of a family prominently and intimately associated with this community. As a respected and helpful member of this Vestry, he served for many years with a conscientiousness, and in a manner that won for himself the affection and respect of all with whom he came in contact in the discharge of his duties of office, and to the lasting benefit of this Parish in general.

"Resolved, That a copy of this resolution be sent to his widow, Mrs. Rowland, and sister, Mrs. Frank Hansell, with the Vestry's sincerest sympathy and that it be published in THE CHURCH NEWS.

JAMES L. WHITAKER,
Secretary.

A. L. E. CROUTER

The following minute was adopted by the Rector and Vestry of Grace Church, Mt. Airy, at a special meeting held July 12, 1925:

"Dr. A. L. Edgerton Crouter, Rector's Warden of Grace Church, Mt. Airy, and Superintendent of the Pennsylvania Institution for the Deaf, entered into life eternal on Friday, June 26, 1925.

"This is not the place, nor is this Vestry the body to attempt to recount or to appraise the value of his unremitting service to the education of the deaf to which his life was devoted. To the greatness of that service those who served with him will doubtless be eager to bear witness. We desire to offer our tribute of personal esteem and affection and of appreciation of his worth to this parish.

"Shortly after the Institution, of which he was already the executive head, removed to its present location in Mt. Airy, in 1892, Dr. Crouter became a member of this parish. In July 5, 1898, he was elected a member of this Vestry and on April 17, 1901, appointed Rector's Warden. To that position he has been annually reappointed ever since. There was no thought, so long as he was willing to serve, of the appointment of anyone else. His kindly and generous disposition, his sound and balanced judgment, his candor, and clarity of thought and expression, his willingness to spend and be spent in the service of the Church brought to him not only our respect but our very deep affection. To every one of us his passing away is a personal loss which we shall long feel.

"To the three rectors under whom successfully he served, he was ever a tower of strength and a faithful and helpful counsellor, advancing their interests and forwarding the growth of the parish in every way within his power.

"He enters into his rest full of years and of honors well deserved and abundantly earned by a life of faithful and able service in his profession and of sincere and profound reverence and love for the Master in whose footsteps he ever sought to tread. Would that all of us could, when the time comes for us to pass beyond the veil, be as well assured as he of the Master's greeting, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"To his wife and family and to those associated with him in his life work, the keenness of whose sorrow and sense of loss we can well appreciate, we extend our sincere sympathy; looking forward with them to the blessed time of reunion beyond the grave and gate of death, when we with him may meet our blessed Lord and Master face to face and rejoice forever in the light of His countenance."

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A YOUNG CHINESE PHYSICIAN, son of one of our native Chinese clergy in Wuchang, desires lodging in a Church family where he can give compensating service while doing post graduate work at University of Pennsylvania. Address inquiry to Mrs. W. W. Arnett, Devon, Penna.

LEWIS A. RILEY

At a stated meeting of the Vestry of St. Mark's Church, on June 2nd, 1925, the following resolution was adopted:

"Lewis A Riley was elected a member of St. Mark's Vestry in 1897, and served until his death on April 23, 1925.

"From the time of his election, Mr. Riley was an active participant in, as well as a liberal contributor to, the work of the Parish. When in Philadelphia he regularly attended meetings, and his wise counsel was frequently sought and freely given, with consequent advantage to the corporation, which has suffered a distinct loss in his death. His personality made association with him a pleasure.

"The Vestry records its appreciation of his services and its regret that he is no longer with us.

"May he rest in peace."

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OLD CHRIST CHURCH ADDS NEW WINDOW TO ART SERIES

Old Christ Church has added the sixth work of art to the series of stained glass windows which eventually will be installed in the historic place of worship.

The subject of the series is the history of the Christian Church, leading up through the Anglican to the American Church. Beginning at the eastern end the series is to go around the Church and culminate in the chancel with the Te Deum window.

In the new window are depicted a major and minor event, illustrating the religious source of human liberty. The main subject in the upper portion pictures the signing of the Magna Charta in 1215 at Runnymede. The minor subject in the lower portion is a reproduction of the familiar painting by Matteson, "The First Prayer in Congress."

The window is done in the rich and subdued tones of amber, wine red and royal blue, characteristic of the studios of Heaton, Butler and Bain, London, which have created the other five and will complete the series. It is the gift of T. Broom Belfield, in memory of Helen Clarkson Belfield.

The scene on the Liberty window is an interesting study of historic figures. King John is shown sitting in royal robes on his throne with knights about him while the Archbishop of Canterbury, also in the flowing robes and attended by his dignitaries with miters and staffs, force the monarch to sign the epochal Magna Charta.

An angel stands above this picture, bearing a script which says, "Stand fast in the liberty wherewith Christ has made us free."

The non-subject depicts the notable figures of representatives of various colonies in the Continental Congress, Washington, Patrick Henry, the Adamses, John Jay, Richard Henry Lee, John Rutledge, Philip Livingston and Chas. Thompson, grouped together in Carpenter's Hall, while Dr. Jacob Duche, of Christ Church, offers the invocation.

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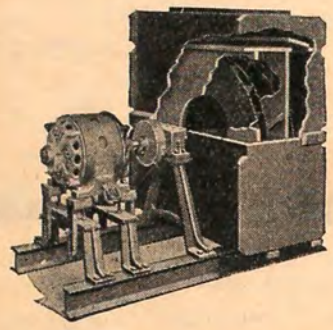

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(*Continued from page 26*)

The Return of Christendom. By a Group of Churchmen. The Macmillan Co.

An Introduction by Bishop Gore, and an Epilogue by Gilbert K. Chesterton, are guarantees that the nine essays composing the book are valuable contributions to the religious literature of the day.

In addition, Bishop Brent writes in an Introduction to this American edition "that the book is devoted to a searching study of the present conditions of industry, with a plea and program for its humanization and Christianization; of property and its moralization, and of the half-truths of Marxism which enlighten by warning. The last Essay (by Fr. Bull, on "The Kingdom of God and the Church of Today") leaves us tingling with hope that it will rise to a realization of its commission to claim "for Christ the absolute dominion over the whole life of man."

The chapters are: "The Idea of Christendom in Relation to Modern Society"; "The Return of Dogma"; "The Necessity of Catholic Dogma"; "The Return of the Kingdom of God"; "The Mediaeval Theory of Social Order"; "The Obstacle of Industrialism"; "The Moralization of Property"; "The Failure of Marxism"; and the essay by Fr. Bull mentioned above.

This is a most important book on social problems as related to the Church.

F. E. S.

The first duty of the educator is to learn.

Let us do good peacefully, or our hurry will lead us into sundry faults.

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CHALLENGING A CONGREGATION

With resumption of activities at Mediator Chapel in West Philadelphia, following the vacation period, the Rev. Granville Taylor in his first "Leaflet" message of the fall, issues a few challenges to the big chapel congregation.

Mr. Taylor describes a boys' golf tournament he witnessed during his vacation. "One boy in particular seemed to have the form down to a nicety," Mr. Taylor says. "He had the right stance; he had a beautiful swing, and one expected big things. His first attempt was a miss; the second time he missed the ball and the third time he missed.

"A bystander called out, 'Forget the form, boy! I dare you to hit the ball.' I feel like extending to you all as well as to myself, a few challenges. I would call out to you all to forget the form; to forget the conventions; to forget the usual, sometimes half-hearted efforts in your Church, and dare to do something.

"I challenge you all, with me, to make our Evening Service one of great helpfulness and enthusiasm, and to fill the Church.

"I dare you to make it one of the biggest Evening Services in the city. You can if you will.

"I challenge you get behind the officers and teachers of your Church School, and by your financial, moral and personal support, make our Religious Education Program the most effective and worth-while piece of work that we do.

"I dare you to forget your own convenience; some of your own desires, and help build up a School that will mold the lives of the younger children in our community.

"I challenge you all to give Christ's Kingdom and its work as found in our Church first place in your lives.

"I dare you to do it. I wonder what would happen if you did? Can we try together? Can we give God's Holy Spirit untrammeled freedom in our lives, and seek always to follow His directions as He leads us together in the great work of His Church?

"I challenge you all to cast in your lot and all that you have in the greatest venture God has ever placed before man; that of fighting the evil forces of life wherever they may be found, in whatever form they are met, and supplanting them with righteousness and truth and justice and love.

"I dare you to do it.

"Are there one hundred men and women, boys and girls, not at present active in this Church, who are willing to accept one or all of these challenges and enlist for service?

"If there are, I should be more than happy to receive their names."

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Have you made a pledge to the Extension Work of the Church? If you haven't, how do you expect the Church to extend her borders?

Do you attend Sunday School regularly? If not, how much do you expect your children and other children to love the Church?

IN LIGHTER VEIN

A village choirmaster told a friend in confidence that whenever the choir was out of practice he had them sing "The Hallelujah Chorus," for then no one in the congregation could tell whether they were off or on.—*Exchange.*

"Bill, who does the most good, Henry Ford or Billy Sunday?"

"That's easy! Henry Ford!"

"How's that?"

"He has shaken the devil out of more people than Billy Sunday ever can."—*Swapped Around.*

Superintendent of Sunday School (whose enthusiasm runs toward regular attendance): "Out of the entire school, only one pupil is absent today—little Doris Smith—let us hope that she is ill. —*London Opinion.*

Sunday School Teacher: "Robert, who were the Pharisees?"

Bobby: "The Pharisees were people who fasted in public and secretly devoured widow's houses."—*Boston Transcript.*

A small miss who had but recently mastered her catechism confessed her disappointment with it thus:

"Now, I obey the fifth commandment and honor my papa and mamma, yet my days are not a bit longer in the land, for I'm put to bed every night at 7 o'clock just the same."—*The Duluth Churchman.*

"Tomorrow afternoon," said a minister to his congregation, "the funeral of Mr. So-and-So will be held in this church. I shall make a funeral address on the occasion, and the man himself will be here, the first time in twenty years."—*Exchange.*

Nurse: "Barbara, won't you give your little brother part of your apple?"

Barbara: "No. Eve did that and she's been criticized ever since."—*Exchange.*

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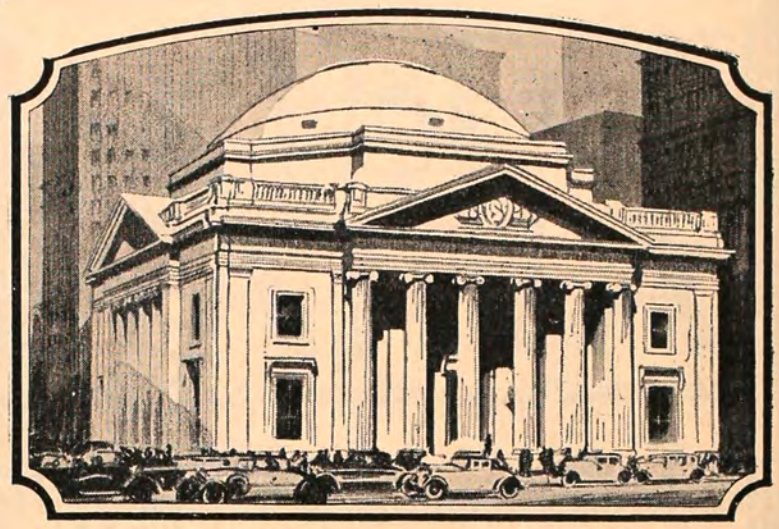

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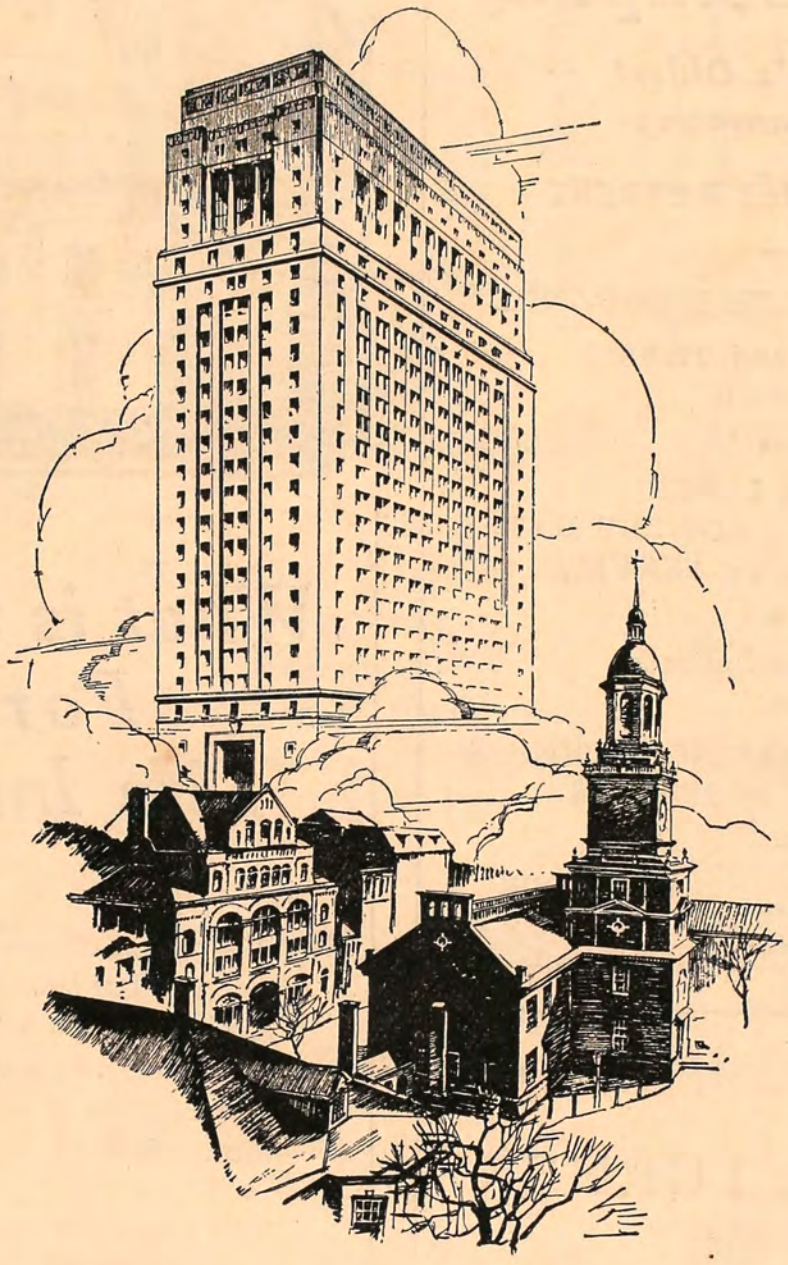

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